

REFORMED CHURCH MESSENGER

Thorns or Flowers?

You'll find there are two kinds of folks, my friend,
In this beautiful world of ours;
The kind who go about wearing thorns,
And the others who carry the flowers!

There are always folks who must have their way
Regardless of heartaches or pain,
Whose lives are ruled by selfishness,
And the greedy lust for gain.

And then there are folks whose faces shine
With a radiant kind of glow,
Who help, who heal and who gladden
Wherever they choose to go.

I'll leave it to your good judgment, friend—
Which kind is the most worthwhile—
The one who hurts with his selfish thorns,
Or the one who heals with his smile!

—Grace Harner Poffenberger.

Ne'er Let Me Stop Praying

Tho my castles are built,
Tho my ship has arrived,
If I have no desires
And from life I've derived
All sweetness and health—
I pray thee
Ne'er let me stop praying.

Tho I've tasted no guilt,
Tho I've suffered no pain,
If I have no regrets,
And my life's been all gain,
All grandeur and wealth—
I pray thee
Ne'er let me stop praying.

Sunbury, Pa.

Let me thank thee for father,
A sister, a mother;
A bed for the winter,
A cot for the summer;
Whatever it be,
I pray thee
Ne'er let me stop praying.

If it be for the rose,
Or it be for the sun,
Or just a small bird in a tree,
Or even a day
That's gone by just my way—
I pray thee
Ne'er let me stop praying.

—Gloria Walck.

THE COLLEGEVILLE SUMMER ASSEMBLY.

(For Christian Workers of all Denominations)

THE PENNSYLVANIA COUNCIL OF CHURCHES CO-OPERATING

TWENTY-SIXTH YEAR

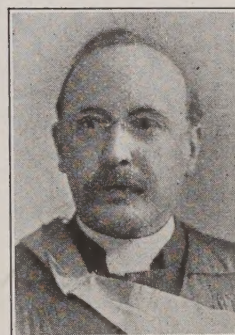
August 7 to 13, 1933

URSINUS COLLEGE

Collegeville, Pennsylvania



Dr. James Black
Edinburgh, Scotland



Dr. Clarence MacKinnon
Halifax, Canada



Dr. Charles L. Goodell,
Ex. Secy. Dept. of Evan-
gelism, Federal Council of
the Churches, New York.



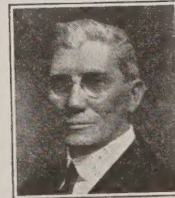
Dr. Hermann N. Morse,
Secy. Board of National
Missions, Presbyterian
Church, New York.



Dr. Conrad A. Hauser,
Secy. Dept. of Home and
Church, Board of Chris-
tian Education.



Dr. Gustavus H. Bechtold,
Exec. Secy. Board of
Inner Missions, Lutheran
Church, Philadelphia



Dr. Robert Bagnell,
Pastor 1st M. E. Church,
Charleston, W. Va.

PHILADELPHIA, JULY 6, 1933

ONE BOOK A WEEK

ANOTHER RELIGIOUS PILGRIMAGE

One after another of those who are going over to the Roman Communion are giving us the story of their pilgrimage. Two years ago, Dr. Delaney, before him Father Vernon, now Dr. W. E. Orchard. Dr. Orchard's book: "From Faith to Faith" (Harper and Brothers), bears the subtitle: "An Autobiography of Religious Development." Entirely apart from the chapters which tell the story of the forces that led up to the Roman allegiance, the book is an intensely interesting spiritual document. We have a boy growing up in a Presbyterian working man's home; going to work himself at an early age; at sixteen experiencing religion at a series of evangelistic meetings in his Church; taking up religious work as a result; discovering that he has a gift for preaching; experiencing an intellectual awakening simultaneously with his religious conversion; feeling a call to the ministry; studying late into the night after his day's work at the railroad station is over; applying for a scholarship at the Presbyterian Theological College; all through these years of youth developing a passion for saving men and a deep and strong conviction that Christ is the only Saviour. During the latter part of his theological course he happened to preach at a newly created Presbyterian Church at Enfield and after the congregation had heard him three or four times they decided he was the pastor they wanted and made him promise to come to them when he had finished his course. The story of these years of training is told with considerable detail and is interesting as throwing light on the somewhat turbulent after years.

The outward events of Dr. Orchard's career after the beginning of his ministry are well known to my readers. Under his passionate preaching the congregation at Enfield soon outgrew the Church building. All sorts of people flocked to him. Then came the "New Theology" Movement under the leadership of Rev. R. J. Campbell, and Orchard, still a very young man, was drawn into it for a while. He undertook to conduct the "Question and Answer" page in its organ, "The Christian Commonwealth", and soon had a parish of enquiring youth all over the world. (These pages were afterward published in book form and had a still wider reading.) Meantime his gospel was undergoing a transformation, or rather an expansion, and he became an ardent advocate of the social gospel, but never lost the evangelistic note in his preaching.

When Dr. John Hunter left the famous King's Weigh House Church in London, Orchard was persuaded to become its pastor. There was a very small membership and it had been really only a preaching station for Dr. Hunter. The officers rep-

resented to Orchard that the youth of London would come in crowds to hear him. They did. Here strange things began to happen. Orchard had gradually come to feel that the Church was a prolongation, so to speak, of the Incarnation. God had come into the world in Christ and Christ had created the Church as His Body, to be Him forever in the world, the continued Incarnation. The Church was the living Christ; therefore, it was as sacramental as the Christ Himself. Before long, in the Congregational King's Weigh House Church, Orchard had introduced the Mass with incense and vestments, and all London was in tumult. Since every Congregational Church is a law unto itself, nothing could be done about it, but everybody tried to do something about it. The second thing that happened was that the World War broke out and Dr. Orchard continued to preach the most radical pacifism right through the whole war. Government officials, army officers, soldiers, fierce haters of Germany, flocked to hear him and he expected to be dragged from the pulpit any Sunday. They did not touch him. Those who came to scoff remained to pray. Dr. Orchard never understood it all. He had a feeling down in his heart that most of them were glad to hear the Gospel at a time when no one else dared preach it, and that it was a welcome relief to them from the propaganda of war and hatred in which they were all immersed. It was even rumored that one or two members of the Cabinet occasionally slunk into a back seat to hear him. The third thing was that he was eloquently preaching the Catholic Gospel as preached through the centuries, with the Catholic emphasis upon salvation in the Church, and pleading for a unity of all the various communions in one Holy Catholic Church.

Meantime, Dr. Orchard had entertained no thoughts of entering the Roman Catholic Communion. But he was becoming more and more Catholic and emphasizing the sacramental side of Christianity more and more. His beliefs about the Eucharistic sacrifice were steadily approximating toward the doctrine of Transubstantiation, he tells us, and he began to doubt if his Presbyterian ordination gave him sufficient authority to officiate as a priest in the Eucharist, so quietly he sought ordination from another source. (He does not tell us where, whether from the Old Catholics or some Eastern communion.) This brought anathemas down upon him from the Free Church brethren. He was repudiating his previous ordination. It is interesting to note how he justified this act. He was not repudiating his previous ordination. His Presbyterian ordination was to the **ministry** not to the **Priesthood**. This second ordination complemented his first, commissioning him as a priest with power to cele-

brate the Eucharist as a propitiatory sacrifice and to give absolution. No one could claim that his Presbyterian ordination had given him this power. (It will be remembered that the Rev. R. J. Campbell, when he went over into the Church of England, met this accusation of his Congregational brethren that he had repudiated his ordination, justified his re-ordination in somewhat this same way. He disclaimed this repudiation, saying that in accepting re-ordination from the bishops of the Anglican communion he was simply accepting an added commission to perform certain priestly acts in that communion which his Congregational ordination had never conferred upon him.)

The latter half of the book, beginning with the chapter "The Crossing", is devoted to the story of what led up to his "going over" to Rome; the final act and its justification. The final pages deal with the issues between Evangelicalism and Catholicism. The arguments for Rome as the true Church are interesting, since they do not follow the beaten track of texts and history but are based upon the larger satisfaction of the soul, the only way to real unity and the only hope of meeting the growing paganism of civilization and preserving both the faith and Christian morals. The immediate causes of his own conversion to Rome lie in these convictions. He believed that Christianity at its core was sacramental, that the Church was the continuation of the great sacrament of the Incarnation and he saw Protestantism departing further and further from this conception of Christianity. He came more and more to feel that salvation was a corporate thing, something that happened within the Church as the body of Christ, while Protestantism was emphasizing individual salvation and even denying the need of the Church except as an association of Christians for bringing in the Kingdom that should supersede the Church. Again he became convinced that the only hope of saving the world from Paganism and of presenting Christianity to the heathen world was through a united Church. Christ, Himself, never foresaw a dismembered Church and our present Christianity, rent into sects and pieces, must be His sorest grief, the defeat of His prophecy and purpose. He threw himself into the movement for Christian Unity and after rebuff following rebuff, became convinced that there was no possible hope for it outside of Rome. There was no centre of unity in Protestantism. Rome had it in the papacy. I can convey but a faint idea of his argument in my short space, but it is well worth reading as revealing very lucidly what, evidently, an increasing number of earnest Christians are coming to feel.

Frederick Lynch.

A Letter to the Editor

TO THE EDITOR OF THE REFORMED CHURCH MESSENGER

Sir:

I have been interested in reading the contributions in your paper on worship. I have attended one of the convocations. Others in their desire for a better form of worship likely share with me the sentiment of Edwin Markham in one of his "Eighty Songs at Eighty":

"Three things a man must possess if his soul would live
And know life's perfect good,—
Three things would the all-supplying Father give,—
Bread, Beauty and Brotherhood."

To form a vital liturgy for our age these three things must be taken into consideration. To include them artistically is a task which will require spiritual insight, prophetic fervor and a priest-prophet who has poetic diction. And a system of thought too! The significant point to me in Dr. Theodore F. Herman's paper at the

convocation held in Grace Church, Allentown, on the Mercersburg Theology and the Liturgical Controversy was that the liturgy was the fruition of a system of thought. That idea has received considerable substantiation in my mind by reading Dr. Charles Clayton Morrison's lectures, "The Social Gospel and the Christian Cultus", given at the Rochester-Colgate Seminary on the Rauschenbush Foundation, and which I read the day it came from the Religious Book Club. I could not lay it down until I had come to the last page.

(Continued on Page 11)

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EDITORIAL

THE GREAT AMERICAN VICE

What is the chief American vice? Is it graft, corruption, racketeering, or some form of bestial immorality? Probably different commentators would make quite different answers to this query. Some have said that the great American vice is worry, and half of our hospital cots are filled with nervous and mental cases which are the result of anxiety and fear or the sheer pressure of haste. Others have said that the great American vice is egotism, the disposition to boast and to exhibit an offensive superiority complex. We are inclined to agree with Dr. Henry Hallam Tweedy, of Yale Divinity School, when he says that "the great American vice is neither graft, corruption nor vice itself, but indifference to these things"—a deadly and deadening apathy, a stoical or trivial mood which simply does not care. Facing conditions that threaten the very foundations of our civilization, do we find the great mass of our people serious, conscientious, humble and prayerful? Do we find such manifestations of penitence and faith as give just grounds for assurance, or do we find a mood of complacency and impotence?

Dr. Tweedy gives a striking list of menaces confronting us, and characteristic American apathy in dealing with them. He catalogs our failure to use the motion picture as a truly educational influence, our factual neglect to check our "swift movement toward war", our amazing indifference toward cruelty, hardship and suffering all around us, the sharp issue between the rich and the poor, and the racial discrimination which persists in America, as well as abroad.

Speaking of the enormous difficulties ahead of us, he thinks that Norman Thomas was not conservative enough when he said that "within ten years, unless something drastic is done, there will be a great human catastrophe." He thinks there is enough truth in this statement to inspire wise men and women to act quickly. But, alas, he concludes: "Too many of us have eyes but do not see what is going on around us. We are playing with matches over gunpowder barrels. We have reformatories which do not reform and penitentiaries which do not make people penitent. All of our liturgical niceties and mystical rhapsodies do not help us. We have grown so used to instances of suffering and sin and injustice about us that we even laugh at them."

Is this lamentable apathy to be blamed chiefly on a growing moral and spiritual weakness, a laxity and license that is too shallow to care? Or is our chief trouble not anemia, but hardening of the arteries—a growing sophistication which is best described as hard-boiled? Either horn of the dilemma is not pleasant to contemplate. The entire situation calls for more strenuous work on the part of our Churches than ever before.

* * *

A LITTLE NORTHFIELD

The Collegeville Summer Assembly, Aug. 7 to 13 inclusive, offers opportunities to Christian workers such as cannot be found between Northfield and Winona. Now in its 26th year, it has become a recognized institution where a choice group of Christians live happily for one week amid congenial surroundings. The use of the entire equipment of Ursinus College insures every comfort and convenience.

Always interdenominational in character, the Assembly also enjoys an international aspect. This year the visiting preachers from abroad are Dr. James Black, Edinburgh, and Dr. Clarence Mackinnon, Halifax. Both are outstanding national leaders. A Daily Forum will be conducted under the auspices of the Pennsylvania Federation of Churches. The sunset speakers will be recruited from among the ministers on the campus. Dr. Charles L. Goodell will deliver the closing sermon on Sunday morning, Aug. 13th.

The wonder grows that full privileges for the entire week at the Assembly may be enjoyed for as little as \$12, in addition to a nominal registration fee. Special consideration is given to entire families. Address The Collegeville Summer Assembly, Collegeville, Pa. —W. S. K.

* * *

A STAGGERING FIGURE

Every day the discoveries of science add to the wonders of the universe, of which we are so small a part, and with every great discovery the real scholars of the world become more humble. Nothing could be more foolish than to suppose that there is no place for wonder and mystery

in a scientific age. The marvelous discoveries made by the use of the telescope and the microscope only push the mysteries further back and help us to realize how little we yet know.

The other day before the American Association for the Advancement of Science, Professor C. Judson Herrick, of the University of Chicago, was telling about "the central switchboard of the human brain," *the number of individual lines which connect the brain cells one with another*. This number has been calculated to be represented by the figure of *numeral one followed by 15 million ciphers*—a figure so stupendous that astronomical figures dealing with hundreds of millions of light years become insignificant by comparison. This means that if you were to publish the figure giving the number of these lines which connect the brain cells of any human being, this figure would, by itself, occupy about 30 *full-sized books of 350 pages each*. Yet, staggering as this figure is, so great that the human mind cannot conceive it, it represents only that part of the brain known as the outer layer or cerebral cortex, and is a most conservative estimate.

Long ago the Psalmist was moved to sing: "As I look up to the heavens Thy fingers made, the moon and the stars that Thou hast shaped, I ask, 'And what is man, that Thou should'st think of him? What is a mortal man, that Thou should'st heed him?' Yet Thou hast made him little less than divine, Thou hast crowned him with majesty and honor." Yes, wonderful as are the stars, man is even more wonderful—"fearfully and wonderfully made". The poet cried: "The undevout astronomer is mad!" Even more truly mad is he who would attribute the mind of a Shakespeare or the heart of a Christ to a "fortuitous concourse of atoms." And yet the fool continues to say in his heart, "There is no God."

* * *

"PROGRESS"

What is progress? Your answer to that is merely a revelation of your point of view. One of our best known American journalists, commenting on The World's Fair, writes: "Well, there have been 40 years of progress. In 1893 the big question was whether the Fair should be open on Sunday." In his eyes the country is on a far higher level today because that question was not raised in 1933. Today almost all bars are down, and the Continental Sunday holds full sway. The 40 years since 1893 have witnessed great changes along many lines, and one of the outstanding facts is that the Fourth Commandment now means little or nothing to the majority of our people. In Chicago, for instance, it is so completely commercialized that the general disregard for its "sacredness" now excites but little comment. And those who in a former generation kept the Lord's Day "holy" are viewed by many modern sophisticates as poor fools who didn't know any better. But why call this "progress"? What does our Father in Heaven think about it?

This morning's paper advertises a movie made from a novel so daring and risque that it was taboo from polite circles for a long, long time, but now after these years of silence "it dares to speak from the screen". Another evidence of "progress".

An artist draws for the "funny page" a pathetic cartoon of a missionary who spent many years of his life "putting clothes on the South Sea Islanders" and now returns to a bathing beach in his native land and sees the "almost-nothing" piece bathing suit, which someone describes as "something that begins nowhere and ends at once." A chap who is said to have viewed the crowd of bathers remarked: "Well, anyway, there are still two genders, masculine and nuder!" Another evidence of "progress", perhaps. What is progress?

* * *

A SUMMONS TO YOUTH

During the recent commencement season we have perhaps heard all too much about the young people of our day being "an unwanted generation". Because so many thousands of those who have received diplomas at our schools and colleges will find it difficult to secure immediate jobs, the apparent hopelessness of the situation has naturally

loomed too large. If the young people of our time have half the grit and courage with which we credit them, it will be found within a few years that they have met the challenges of this difficult situation with far less impatience and dismay than our prophets of gloom have imagined.

It will depend, of course, very largely upon whether they have acquired wisdom as well as knowledge—a distinction which too many of us have minimized or forgotten. In recent years we have confessedly been inflated with knowledge and now we need to be "humbled into wisdom". As Dr. Sockman recently put it, "Knowledge is seeing things, while wisdom is seeing through them. Knowledge piles up facts; wisdom works them into power. Therefore, fact-finding commissions are good only if they are followed by wise and energetic leadership."

It is a fact that the wisest men of 1933 are ready to confess that the rising generation has a big job to perform. In his recent baccalaureate sermon, President Angell, of Yale University, with amazing frankness, states the contemporary situation in these words: "It would almost seem that in public opinion the bigger the theft the less the moral turpitude. Certainly the generation to which I belong has made a horrible mess of things, and we pass on shamefacedly to yours the task of rescuing humanity from its woes, hoping that from our grotesque and pathetic blunders, you may learn wisdom and live." President Angell adds that it is "a tragic but indubitable fact of human nature" that the soil in some men's souls is too mean and thin to produce such a crop of unselfish impulses as the world sorely needs. Dean Wicks, of Princeton, also reminds us that "tragedy always follows where people acquire more power than they are personally worth. Today that tragedy appears where power which comes of money has given influence to people all out of proportion to their value to the nation." "We have paid a heavy price," he adds, "to learn that the making of money does not automatically make a great human being who will co-operate in actions better than the law demands."

In the face of all these challenges to youth to help in the great task of ending the misery and want which has characterized these recent years and of engaging in all forms of social service that will destroy injustice, who has a right to say that this is an unwanted or an unneeded generation? It is no trifling hour in history, but a serious time which calls for all that is best in the manliest men and the most womanly women who can give their lives as soldiers of the common good.

* * *

CORRECTING AN ABUSE

Before the annual Theological Conference at Mount Airy Theological Seminary, Philadelphia, Dr. E. P. Pfatteicher, President of the Lutheran Ministerium of Pennsylvania, gave a straight-from-the-shoulder address in which he showed how the practice of giving financial aid to students for the ministry has been abused, and made a prediction which will be of considerable interest to many in our own communion. Our system of beneficiary education, which was intended originally to assist only an occasional student of exceptional promise who was in actual need, has evolved into a normal system, said Dr. Pfatteicher, "and the young man today who studies for the ministry and does not ask for aid is the exception."

There are many in all the Churches who are beginning to ask why young men whose parents are abundantly able to provide for their education should be subsidized by the gifts of Church members, many of whom are poorer in worldly goods than the families of those who receive the stipends. Dr. Pfatteicher believes that the day of scholarships awarded to worthy students will not and ought not to end. But he also believes that the day of tuition charges will and should supplant the day of beneficiary education, and he confidently predicts that not only will beneficiary assistance be abolished, but also that seminaries for training ministers will charge tuition, as do other graduate schools.

There has been no little discussion of this matter in our own fellowship, but so far little has been done except to decrease in a small degree the amounts awarded to students. We are not ready to believe that the time has arrived when

the system of beneficiary education should be set aside entirely. That would keep out of the ministry at least a few of those who are best fitted to enter the ranks. But that there will be considerable restriction, both on the number of those granted beneficiary aid, and on the amounts paid to them, there can be no doubt.

* * *

CREDIT TO WHOM CREDIT—

Now that it appears so likely, according to the papers, that, for the first time in American history, an Amendment to the Constitution of the United States is to be repealed, the jubilant Wets are already vying with one another in deciding the question as to who is to receive chief credit for this deliverance from "the curse of Prohibition", this epoch-making victory for what they call "personal liberty". Among the names we have seen most frequently referred to are Col. William H. Stayton, the old lawyer who started the Association Against the Eighteenth Amendment; the Hon. Alfred E. Smith, the first prominent statesman who embodied repeal in his platform; President Nicholas Murray Butler, of Columbia University; former Senator James W. Wadsworth; John J. Raskob; Henry H. Curran; Jouett Shouse; the present President of the United States; and last but not least, Mrs. Charles H. Sabin, who rallied the women, especially the social elite, on the side of repeal.

We have no disposition to take away any of the epaulets or chevrons from this distinguished group, but in all justice there are others who should be named in this connection. There are a few organizations, for example, like the Roman Catholic hierarchy, the American Federation of Labor, the American Legion, and some of lesser influence, who deserve to be recorded. The herculean efforts of *The Literary Digest* should not go unrecognized. Among public officials, probably none counted quite so much, because of the universal esteem in which he was personally held, as the late Senator Dwight W. Morrow. And among private individuals certainly no citizen was more influential in bringing about the overthrow of Prohibition than Mr. John D. Rockefeller, Jr., whose name and fame did so much to give the movement a certain respectability among professing Christians.

If the orgy of drunkenness, which many predict will again ensue, and the old time collusion between the organized and legalized liquor traffic and rotten politics and business, bring their inevitable train of evils, as has always happened heretofore, we should not want to assume the awful responsibility, of which a large share will properly rest on the shoulders of those who are thus awarded a high place in the catalog of the more or less eminent foes of Prohibition. It will remain for future generations to tell whether the appearance of a name on this list will be regarded as a mark of honor in the year of our Lord 1950 or 2000.

* * *

WHAT ALCOHOL IS AND DOES

Every once in a while you read in the papers that the claim of the temperance people that alcohol is a dangerous, habit-forming narcotic, and a poison to the normal human system, is absolutely untrue, and that such statements are made only by bigots and fanatics who are employing bunk and hooey instead of scientific facts. Some of the journalists even go so far in moments of exuberance as to claim that alcohol is really a food of unusual value and a medicine which society cannot afford to give up.

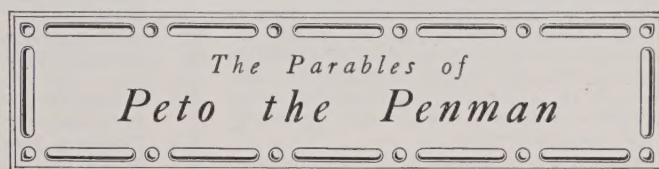
There are undoubtedly many rash statements made on both sides with reference to the physiological effects caused by alcohol. We are, therefore, quite in harmony with the proposal of Dr. Haven Emerson, the eminent New York physician, to the effect that the National Educational Association and the American Medical Association should join in preparing an elementary text book on "The Effects of Alcohol as Known to Medical Science." Since there is no fundamental disagreement between medical colleges on this point, it would certainly be possible to *state the truth in plain language*, so that not only teachers of health and hygiene, but the great mass of our people could come to understand.

Of one thing you may be sure in advance. When any

wise-cracking newspaper men tell you that the indiscriminate use of alcohol is harmless and may even be regarded as beneficial, you are very foolish indeed to accept such an unscientific statement as true. Dr. Emerson admits that in moderate amounts, taken with meals and in suitable dilution by healthy adults, alcohol may be used without "appreciably interfering with health or length of life"; but he goes on to give this solemn warning: "However, when people indiscriminately use alcohol beverages even moderately and in the ordinary social and medical sense, the death rate of such persons and the occurrence of sickness and its duration among them are at substantially higher levels than among non-users of similar age, sex, race and social, economical and educational standards. The physiological action of alcohol is like no other substance we take into our stomach. In absorption, there is nothing so different from foodstuffs as alcohol. In oxidation, it does burn like a fuel. It exerts its detrimental effects on every function of the body and causes inferiority of performance in muscle, gland, reflex or more complicated nervous function. On the other hand, alcohol does not betray any permanent racial blight. There is no evidence that races have been destroyed through persistent alcoholization."

The death rate from pneumonia is twice as high among steady drinkers as among abstainers, he said. While some physicians still rely on the therapeutic use of alcohol as a drug, many large institutions have given it up altogether. He cited a decline in the death rate of fever hospitals in London since they discarded alcohol as a drug and said that the individual experiences of "Wet" physicians could not be logically arrayed against the mass facts of medical knowledge. Here is scientific statement by an expert.

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THE PARABLE OF THE PICTURE EXHIBIT

On the front cover of the MESSENGER. All sorts of pictures, men and women, churches, exteriors and interiors. The MESSENGER always demands attention when you slip it out of the wrapper; for there, staring at you, or smiling, is a group of good Christian people who have done something, or will do something, for the Church. Of late there have been displayed cut after cut of the representative leaders of the Evangelical Synod of North America. Of course they are good looking; but, what is more, their names sound very much like our own. There were German ancestors. These brothers and sisters who look out at us have names that sound very much like a page from the Reformed or Lutheran Church year book. And the positions they fill suggest the same offices in our own Church. Soon they are going to be in the same denomination with us.

Do they have their own problems, these fine looking men and charming women? Is their apportionment unpaid? Do any of their members say, "I do not believe in missions!"? What are their reactions upon the staggering debts that load down some of our Boards? Who can answer these questions?

The psychology of making us acquainted with the names, officers, and offices of the Denomination with which we propose to merge, is a fine piece of constructive work. All of us have heard of the Niebuhr brothers, but there are many more worthy men and women who are bearing the Evangelical Synod on their shoulders and in their hearts and we need to know these giants, so that when the merger is consummated, we may be conscious of a new and vigorous stream of evangelical piety flowing through the veins of our Reformed Church.

Let us have more pictures of Evangelical Synod's leaders. They are good to look upon. And the moral, this time, is an old German saying that most of you will understand without having to call in an interpreter: "Gleich und Gleich g'sellt sich gern."

The Plain Man Seeks For God*

PRESIDENT GEORGE W. RICHARDS, D. D.

The author announces that non-theistic humanism "has passed the zenith of its influence." Its failure is said to be due to "a logical inconsistency" at the heart of it; to the influence of contemporary scientific thinking which supports belief in God; to the passing of the post-war revolt "which gave us normalcy and 'jazz', prosperity, a splendid crop of young intellectuals, and the amazing ascendancy of The American Mercury." Furthermore, atheistic humanism is assumed to be the theological expression of "the jazz age"; and the age and its theology are dying together. To offset humanism the author does not attempt to prove the existence of God, but to define "what God is like" and how "the activity of God" touches "actively and vitally" man's "work-a-day life."

The author, also, is convinced that the "widely prevalent thought about God" as taught in the liberal Churches is inadequate and does not satisfy the plain man's need of God. The reader asks what does the author mean by the term "liberal"? for he himself would scarcely profess to be a conservative either of the orthodox or the Barthian type. To this question he gives a definite answer: "By Liberalism are indicated those progressive strains of religious thought which have aimed to mediate between extreme Modernism and Traditionalism or Fundamentalism. Its great solicitude has been to bring theology fully into harmony with the findings and spirit of modern science, but without sacrifice of personal religious vitality or evangelical fervor. Its crusade was to win acceptance for the critical view of the Bible and the scientific interpretation of the universe. Its watchword has been 'the preservation of abiding experiences in changing categories'."

One wonders whether the author himself does not try to do at least some of the things which he says "Liberalism" has attempted to do. Of course in the next paragraph (p. 25) his indictment of "the theology of the liberal Churches" becomes more incriminating—"It has betrayed the cause of true religion" but "with sincere intentions." . . . "It has become a pallid reflection of the secular philosophy." . . . It "has been content to accept the status of an incidental interest in life."

The apologetic, or the way of finding and proving God, of liberalism is another proof of its inherent weakness and cause of its decline. "Its approach to the idea of God has been by the way of tedious and methodical inductive argument." . . . "Doubt everything and, if you are able, establish God by logical reasoning." The most serious defect of this apologetic is that "it puts the cart before the horse." In other words, "God becomes the last term of an arduous and technical intellectual inquiry instead of the first fact of a vital religious experience."

The reader is warned against "the most dangerous unrecognized assumptions in much current thinking about God." To this end a paragraph is given to each of the four following concepts which belong to traditional theology: Revelation, the Holy Spirit, the Will of God, Prayer.

Of "revelation" he says: "Men talk much of God 'revealing Himself' through the processes of nature, through evolution, through moral law, through conscience. What is really meant is that God 'is revealed' in these ways. At first hearing, the distinction sounds like a verbal quibble, but there is a long mile of difference

between these two conceptions. That there are indications of Deity behind much of the phenomena of nature and the evolution of the moral consciousness is certain enough, but that is essentially a passive conception of revelation; it refers to a discovery by man, a discovery made as he might discover a new star or a beautiful view or an eternal but hitherto unknown physical law. That we can say with assurance that God actively and purposefully reveals Himself through these same phenomena is quite another matter. That is an active conception. And that is the heart of what the Church historically has meant by revelation."

He is not prepared to reduce the Holy Spirit to "little more than a pious designation for what man has known as conscience." Put in another way, "the Holy Spirit of today is simply God immanent

rendered service. But he adds: "Unless contemporary theism can regain a reasoned conviction of the dynamic agency of God, God as a power in human life will disappear."

He finds the roots of the plain man's difficulties in the critical scepticism of Hume and Kant of the 18th century and in the practical outcome of the scientific spirit and method in the current industrial order. While the layman himself cannot trace the present situation to its sources, he is none the less the victim of its consequences. In a single sentence the effect of these two factors is concisely and clearly defined: "Contemporary uncertainty in religion was born of the critical sceptical outlook which Kant thrust upon the modern world; it has been suckled in the ease and worldliness of modern life. Men's minds were already tinged with scepticism about the validity of speculation; now they found their energies and interests drawn irresistibly into practical concerns where speculation seemed irrelevant and unreal. Increasingly, considerations of 'ultimate reality' became foreign to their normal habits of thought which were intensely preoccupied with the manipulation of immediate reality—the stuff of this world and the march of passing events, concerning which it was superfluous to speculate."

How does God find man at the present time? To answer this question the book was written. Two ways of approach are presented—the inductive and an "alternative" way. The former is the way of science which traces "a course through nature to values, and then a philosophy of values in the further steps from values to God." Thus by searching we may find God. The limitations of this method, both practical and theoretical, are clearly set forth. The conclusion is that "God cannot be achieved in that way. One does not face the problem properly if he thinks to prove Him by a careful step-by-step process of reasoning. The whole perspective is false" (p. 161).

The "alternative" way of approach to God is God's way of approach to men. The assumption of this way is that in "man's every contact with reality, whether with nature through sense-experience, or with beauty through appreciation, or with a divine Comforter through personal communion, he is in immediate contact with the Supernatural, with the eternal and active God. To put the point otherwise, it is assumed that man's very awareness of reality and his desire to comprehend it can be rightly interpreted only as his response to the prior movement of the living divine Spirit upon him. 'Thou wouldst not seek me hadst thou not already possessed me.' God is regarded as the 'indubitably real Other which we do not create but which is given to us from a transcendent 'beyond' with an imperative claim upon our recognition.' This is the "Supernatural."

This "God touches our lives through nature in sense-experience—as Order, as Law, as Power, as Mind, as Purpose. God touches our lives through every variant of the experience of the highest—through the structure of truth as Fidelity, through the gift of beauty as Loveliness, through the ideal of purity as Holiness, through the claim of the right as Excellence, through the grace of human comradeship as Love. The hold which value in each of its forms—and supremely as love—takes upon our spirits, prompting us to seek to find it, to understand it, to create it, to possess it, to be fully possessed by it—this 'grip' of value upon our deepest selves is itself the constraint of the Living God upon us. And God touches our lives more immediately, more intimately, more significantly through personal commerce—as Companion and as Critic and as Deliverer."

From this point of view God is finding

HEAVEN

I love to picture heaven
With its beauty in the sky;
And feel it is a blissful place
That to me is ever nigh.

I love to picture heaven
With the loveliness it brings;
And feel its consolation
In a harmony that sings.

I love to picture heaven
With its joys all treasured there;
And angels singly sweetly
In God's Paradise so fair.

I love to picture heaven—
It makes our life worth while;
Plants a yearning in the heart
To go the "second mile."

Lord, fill our souls with heaven
As we daily march along;
Help us feel the happiness
That doesn't tune with wrong.

—Harry Troupe Brewer.

Hagerstown, Md.

in every human soul. 'A bit of the divine being lodges in our nature from all eternity'—hazy humanized evidence of a God whose activity is seen vaguely everywhere and clearly nowhere." In protest against this view the author says: "The Holy Spirit of the early Church is less truly represented as God immanent than as God transcendent." The Church of the ages has conceived Him to be the "unmistakably direct impact of God whose initiative was the most vital factor in Christian experience."

Speaking of the will of God, he contrasts our fathers' conception of it, namely, "the purpose of a loving father for each child, personally made known and personally appropriated," with the average layman's conception of a "general answer to a particular situation which, all things considered, best fits the circumstances." The author appears to prefer our fathers' conception of the will of God.

In reference to prayer he says: "It needs no proof that men have largely lost the traditional Christian faith in prayer, and have largely given over the traditional Christian practice of private prayer." He goes on to say that "prayer is no longer the intimate commerce of two spirits through which the world's most potent work is done." The latter seems to be the author's view of prayer.

He concedes that in some respects the old theism was strongly tainted with superstition, of which we can be glad that we are rid. To that extent liberalism has

*By Henry P. Van Dusen, Associate Professor of Systematic Theology and the Philosophy of Religion, Union Theological Seminary, New York City. Charles Scribner's Sons, 1933. Price, \$2.00.

man rather than man is finding God. But God is more than self-revealing; he is also "self-giving." He has a purpose which is defined as the "winning of men to the high vocation and only true destiny, the sharing with God in the creation of a finer world-life. In this respect man is God's Redeemer, the Winner of men from futility to destiny, from self-centered isolation to strong comradeship in high endeavor." The self-revealing God must be comprehended by faith which is the "response of one who feels himself called and persuaded and compelled by a Personality of Love—by One from whom all that is best within him comes . . . by whom he is changed

into something of the likeness of Love."

The reviewer confesses that he would be ready to vote for a moratorium for at least ten years on all books which have for their title, in one form or another, The Quest for God, or The Way to God. About all that the wisdom of the modern man can say on this subject has been said and said in a most convincing way. But every book on the quest for God ends with a question—more difficult than the question with which it began. Few, if any, men and women of this day, or of any other day, I venture to say, have found God through prescriptions given in "Quests for God." There is only one way to find God and that

is to let God find us—somewhat as He found the prophets and the apostles and the men of God in all ages. The author of this book points in that direction in the last sentences of the closing paragraph: "For its most persuasive commendation to the man who does not possess it, Christianity depends upon the witness of the inner life of those who, through its power, have triumphed. But for the final confirmation which alone can render its certainties fully secure, it must wait upon each man's venture of faith through which the Eternal Presence may make Himself real to his soul."

Lancaster, Pa.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

"THE PLAN OF UNION" ADOPTED

Up to the present time 53 of the 59 Classes of the Reformed Church in the United States have reported their action on the Plan of Union as follows: 49 approve; 2 approve conditionally; 2 reject. No reports have reached me from 6 Classes.

Dr. J. H. Horstmann, Secretary of the Commission of the Evangelical Synod of North America, writes me under date of June 26th that of the 20 districts 19 have voted favorably.

It is thus seen that the Plan of Union has been adopted almost unanimously by both of the denominations.

J. C. Leonard, Secretary.

Lexington, N. C., June 28, 1933.

BOWLING GREEN ACADEMY

Here we are, July 1, and our fund lacking \$36! We had hoped to declare the last appeal had been made last week. **This one will close our books for the season.** No further appeals will be made for the salary of Miss Wolfe for the scholastic year '32-'33. One of two things will happen. Either Miss Wolfe will get that much less for her services this year—or—our friends will rally and complete the fund. In addition to the amount reported last week, we have received \$5 from A. Wesley Miller, \$1 from Carl E. Holtz, \$1.50 from a "Second-timer" and \$2 from another "Second-timer". Only \$36 more needed. Send all contributions to Dr. Paul S. Leinbach, care of the "Messenger."

Correspondents are asked to make summer news items as brief as possible.

Three autos full of members of St. Peter's Church, Du Bois, Pa., Rev. H. L. Logsdon, pastor, attended the 66th anniversary of the St. Paul's Orphan Home, Greenville, on June 21.

Hon. Wm. A. Schnader, Attorney General of Pennsylvania, is scheduled to deliver the address at the 44th annual Pen-Mar Reunion of our Church Thursday, July 27. Mark down the date.

The baccalaureate sermon at Slatington, Pa., was delivered to the 102 members of the graduating class of the High School by Rev. T. H. Bachman, on the text, "Come ye after me."

A Community D. V. B. S. was conducted in the Pillow, Pa., School House June 12-23, under direction of Rev. J. C. Brumbach, of Pillow, with an enrollment of 43 and an average daily attendance of 37.

Rev. Dr. W. A. Williams, D. D., who can be addressed at 1202 Atlantic Ave., Camden, N. J., or reached by phoning Cam-

den 3518-J, says he will be glad to supply any Church desiring supplies and will give all honoraria to missions.

The "Messenger" extends greetings to a cherished friend, Mr. A. Wesley Heller, of Wapwallopen, Pa., who celebrates his 79th birthday July 11, and continues to read his "Messenger" every week "from beginning to end". Such friends are worth having.

"In these days one can forego fiction, but one cannot do without the 'Messenger'," writes a cherished friend in Virginia, in renewing his subscription.

Joanne Martha is the name of the attractive young lady who arrived at the Phoenixville, Pa., Hospital, on June 25, and announces that she will make her home with Rev. and Mrs. Edward W. Ullrich, of Royersford, Pa.

At the Commencement of Butler University of Indianapolis, Ind., Rev. Geo. P. Kehl, pastor of St. Marys, O., was awarded the degree of Master of Arts. Attendance at St. Marys continues without any sign of a summer slump. Since January both Church and S. S. rooms have been used for the morning crowds, and the last 2 Sundays in June both of these were filled. 43 new members received since Jan. 1.

July 4 marked the Centennial Anniversary of the incorporation of Womelsdorf, Pa., as a borough. A large parade and commemorative program was held, with Rev. Dr. Paul S. Leinbach, of Phila., Judge H. Robert Mays and Mayor Heber Ermentrout of Reading, as the speakers for this historic occasion. The first two are natives of the town, and Mayor Ermentrout is a great-grandson of one of the earliest councilmen and civic leaders. Moreover, all the speakers are of good Reformed Church ancestry, as are many of the former and present citizens of that community. The Bethany Home Band played.

Rev. Edgar V. Loucks, pastor of St. Paul Church, Greenville, O., recently gave a stereopticon sermon-lecture at North Hampton, O., while the pastor, Rev. E. E. Koepp and Elder Circle conducted the service at Greenville, Rev. S. P. Manger, formerly of Upper Sandusky, O., is now making his home with his daughter and son-in-law, Rev. and Mrs. Loucks. A Mother and Daughter banquet enjoyed by 80. The Quarterly Adult Division meeting, under auspices of the Loyalty Class, was a pronounced success. The Philathea Class entertained with a playlet, closing the evening with a cake sale. The pastor gave a special address to a group of St. Paul's High School seniors during a Church School service.

The Southwest Harbor-Tremont Larger Parish, Southwest Harbor, Maine, Rev. Perry L. Smith, pastor and staff director, has completed its three year experiment. The venture has proved so satisfactory to

the communities that have taken part in it that it was unanimously voted to make it the method of providing for the religious needs for the years to come. Because of the way in which the parish has succeeded, the Institute of Social and Religious Research has selected it for field study by one of its representatives during the summer. There will be a publication later by the Institute of its findings of the Larger Parish Plan as carried on in various parts of the country.

June 17 was a great day for the Glenside Church S. S., Rev. Arthur Leeming, pastor, for an honest-to-goodness picnic was held on the beautiful and spacious grounds of Ursinus College, Collegeville, Pa. Transportation, sports, games and refreshments were provided for all, and everyone entered into the spirit and enjoyment of the occasion. At this date some of the older members are delighting in the discovery that limbs that were nearly broken will function again. On June 23, a group of 23 women, 4 men (chauffeurs) and 2 children motored to Bethany Orphans' Home and delivered 35 garments made by the Ladies' Aid Society. Holy Communion celebrated June 25, with an attendance increase of more than 25 per cent above that of a year ago.

The D. V. B. S. at Gowen City, Pa., had an enrollment of 115, of which 107 completed the school term, held from June 5 to 23. On the night of June 23, a program showing the nature of the work accomplished, was held in St. Paul's Church, of which the pastor, Rev. Daniel Daub, was the dean. The 11 competent teachers were: Kindergarten, Misses Marion Henninger and Carrie Wagner and Mrs. Daniel Daub; Primary, Misses Laura and Bertha Hornberger; (ages 6, 7); Primary (ages 8, 9), Miss Amelia Latsha and Mrs. Leon Hager; Junior (ages 10, 11), Miss Arla Weikel and Robt. Schlegel; Junior (ages 11, 12), Miss Marie Benson and Paul Weikel. This was the 2nd school to be completed in Gowen City, the other, 9 years ago, under pastorate of Rev. Roland L. Rupp.

Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, observed Children's Day June 11. Officers and teachers of the S. S. had charge. The C. E. Society conducted a musical June 9; proceeds went to the Building Fund. Bethany Ladies' Class donated money and 2 quilts to Bethany Orphans' Home. The Athletic Club baseball team is in 1st place in the Church League, of which Elder W. A. Ashbaugh has been President for many years. This year, E. A. Bauer, of Bethany, was chosen Sec.-Treas. of the League. Bethany unites for 10 weeks with 5 other Churches in Sunday evening services, beginning July 2. Apportionment is paid to date in monthly installments.

In Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, Holy Com-

munion observed June 18. Fellowship supper, June 14, serving 150 persons. Mr. C. P. A. Roodhuyzen, a former member and first Supt. of the S. S., gave the address. Dr. Henry Schmidt, pastor of Third Church; Rev. Bernard Spare, of Westminster Presbyterian Church, and Dr J. W. Griffin, of U. P. Church, Cleveland, brought greetings. The Church was re-dedicated free from debt, June 11. Children's Day observed June 25. The Union picnic of all Reformed S. S.'s of Cleveland held July 8 at Garfield Park. The Y. P. choir, under direction of Mr. Russell Switzer, organist, will sing at morning services during summer. This choir, like adult choir, is active, energetic and faithful. The D. V. B. S. is uniting with the Westminster Presbyterian D. V. B. S., June 26-July 21. The pastor celebrated his 6th anniversary July 2.

The Rev. Wm. H. Hayes, Ph.D., was installed as pastor of First Church, Wichita, Kans., on May 28. The Installation service was in charge of Rev. W. J. Becker, President of Missouri-Kansas Classis, assisted by Elder Adam Brown of Cheney. Mr. Becker preached the sermon. Dr. Hayes received his A. B. and A. M., at Wesleyan University, Middletown, Conn.; took his Seminary course at Yale Divinity School, and received his Ph. D. under G. Stanley Hall, Clark University, in Religious Psychology. He was professor of Education and Bible at Fairmount College and Olivet College, director of Religious Education, First Congregational Church, Gary, Ind., received into Missouri-Kansas Classis, Apr. 26, and was called to pastorate of First Church (formerly Brown Memorial) Apr. 14.

In the Plainfield Charge, Pen Argyl, Pa., Rev. W. H. Brong, pastor, the Auxiliary of the Dorcas Bible Class of Faith S.S. held a Mother's Day banquet on May 4, with 86 mothers and daughters present. Miss Velma Steinmetz, organist of St. Peter's Union Church, Plainfield, resigned in April. She was organist for 7 years and did very good work. She is now the wife of Rev. Alsworth Grove, pastor of the Lutheran Church at Nuremberg. Miss Marion Ackerman is now organist. The plans for the new Trinity Reformed and Lutheran Church, Wind Gap, as submitted by Bolton and Son, architects, was approved and the architects are trying to get bids for the erection. On May 14, Mr. Brong spoke at the Presbyterian Church, Pen Argyl, at the 50th anniversary, organized just 3 years before a Reformed Church in Pen Argyl. The fall meeting of East Penna. Classis will be held in Belfast Church, Oct. 17-18.

St. John's Church, Martinsburg, Pa., Rev. Victor Steinberg, pastor, celebrated the 129th anniversary of the founding of the congregation, on June 25. The 75th anniversary of the laying of the cornerstone was also marked by the personal account of John Nicodemus, who told of his actual participation in the building of the Church. Numerous articles of historical value were referred to by the pastor. The records show that the cornerstone contains the Bible, catechism, hymnal, the "Reformed Church Messenger", the "Western Missionary", "Blair County Whig", the "Democratic Standard", the Hollidaysburg Register", membership list, list of donors, history of charge, a 50-cent piece of 1858, and minutes of the Synod. The service was enriched by special music arranged by the choir leader, Harold Bolger, including a vocal duet by Kenton Miller and Harold Bolger, and a choir anthem.

On June 25, Rev. J. C. Sanders, Marion, Pa., celebrated the 25th anniversary of his ministry which began at Turtle Creek, Pa., June 28, 1908, and extended over 6 years there; his 2nd pastorate was in the Paradise Charge, Turbotville, Pa., 11 years; his work at Marion began Mar. 1, 1926. At the morning service at Grindstone Hill the pastor and his wife were presented with a beautiful bouquet of

lilies. After the evening service at Marion, the pastor was completely surprised when John E. Latshaw, senior elder, after fitting remarks, presented him with an envelope with a substantial amount of money, expressive of the good will and confidence of Heidelberg congregation. The 5 congregations served by Mr. Sanders, raised for all purposes, \$106,000, of which \$36,000 was for benevolence. 457 members welcomed by confirmation and otherwise.

Christ Church, Boston, Mass., Rev. F. W. Engelmann, pastor, looks back upon a blessed and profitable year. During Lent regular Mid-Week services. Communion observed on Easter and Whitsunday in both English and German services. A choir of eighteen voices rendered a much appreciated cantata, "From Cross to Crown", on Easter evening and by request repeated it on a Sunday afternoon at the Old Folks' Home, West Roxbury. On Pentecost 2 members received; in the evening, a reunion service for Confirmation classes met hearty response, and a get-together social was held later. The Board of Christian Education program was used on Children's Day; offering, \$25. This Church has had its problems during the depression, but looks into the future with assurance that it has a work to perform in the building of God's Kingdom. The Church has gone above its apportionment for benevolent contributions for years and is still continuing to measure up to the former standards set by our Boards.

A Brotherhood, which is intended to become a chapter of the Reformed Churchmen's League as soon as possible, has been organized in the Ev. Ref. Church of Oakley, Cincinnati, Ohio, Rev. Dr. R. Pierce Beaver, pastor. The Holy Communion was celebrated twice on Pentecost, and the congregation seems to be attaining a new and finer appreciation of that Blessed Sacrament. Attendance remains almost constant, an increase in the attendance at 8 o'clock balancing a slight decrease at the later service. Twenty-three new members were received during June, including a special class of 7 young people. The Oakley Masonic Lodge worshiped with the congregation on the 25th in observance of St. John Baptist's Day. The baseball team holds first place in the local Church league. The Congregational picnic on June 25 was attended by about 400, who spent a day of happy fellowship together. The extreme heat from which Cincinnati has suffered throughout June has had practically no adverse effect on the activities of the Church.

Rev. L. O. Carbaugh began his 4th year in the Rockwell, N. C., Charge, June 1. The young people of Ursinus Church, Rockwell, under direction of the pastor, rendered an Easter program at a community service at 6 A. M. Good attendance at the Spring Communion at all the Churches. Mrs. Herman Holshouser, a young woman of sterling worth to Church and S. S., always ready and willing, was called to her eternal rest after a lingering illness. All available space was filled with her many friends at the funeral services. The 3rd annual Mother and Daughter banquet, under leadership of Mrs. Carbaugh, was a great success; 93 were present. The young men served efficiently. Some of the young women, under the able leadership of Mr. J. W. Peeler, gave a Missionary entertainment, and all present were delighted with the play. Another will be held this summer and it is hoped these programs will continue throughout the year.

The final sacred musical service at "Old First Church", Philadelphia, Pa., Rev. G. H. Gebhardt, pastor, on May 28, featured piano and organ duo numbers by Allison Rodman Drake, organist at First Church, and his wife, Maria Ezerman Drake, both members of the faculty at Philadelphia Conservatory of Music. Children's Day,

June 18, observed with a combined service including a pageant, "The Garden Guest", directed by Mrs. Frank Laros. The Junior choir, recently organized, made its "debut" at morning and evening services, under direction of the Church soloist, Mrs. Edna Natalie Phipps. This choir and the senior choir give promise to inspiring music for the future. The pastor is enjoying the benefits, in improved health, of his recent tonsil operation, having returned to his pulpit in June. In his absence guest preachers were Drs. Chas. E. Schaeffer and Wm. F. DeLong. A successful "Workers' Conference" was held by the School, and it is planned to hold such conferences bi-monthly next fall.

The G. M. G. of Emanuel Church, Lincoln, N. C., Rev. Hoy L. Fesperman, pastor, held a supper on June 17. On June 18 in the S. S. hour, a Children's Day service rendered by the first 4 classes of the School. Pastor spoke on "Father". A D. V. B. S. was held May 22 to June 5, with 110 pupils, the largest attendance in its history. Certificates presented to 80 doing required work. A picnic was given them. Commencement held on Sunday night, when the pageant, "There is a Way", was rendered. The offering took care of the expense of the School. The faculty consisted of Miss Nellie Warlick, Mrs. Forest Shuford, Mrs. Robert Smith, Mrs. Fesperman, Miss Addie Warlick, Mrs. Donald Jonas, and Mr. Fesperman. Rev. Banks J. Peeler, Burlington, N. C., conducted one week of evangelistic services. On June 21, at 9.10 P. M., the pastor united in marriage Mr. Avery Oscar Miller and L. Kate Knight, of Lenoir, N. C., using the ring ceremony. Mr. and Mrs. Miller will live in Lenoir. Mrs. Joe Robinson who has been ill for some time, will go to the hospital for an operation. Mrs. Sally Hoover, sister of Miss Lena Warlick, is in the Lincoln Hospital recovering from several serious operations.

The 3rd annual D. V. B. S. in Trinity Church, Gettysburg, Pa., Rev. Howard Schley Fox, pastor, closed June 27 with a picnic for the children in the afternoon and a review of the work accomplished in the evening, before the parents and friends. Each year the work of the School shows added progress. Rev. Mr. Fox was the principal and was assisted by 4 teachers. 57 were enrolled. The Aid Society picnic was held June 28, when 25 members surprised the minister and wife by presenting them with a wedding cake and a shower of wooden gifts, the occasion being their 5th wedding anniversary. The president of the Society then presented them with a beautiful ice tea set, as a gift of the Society. The entire exterior of the Church is being painted, and new vestibule lights are being placed which change the appearance of the Church. Splendid attendances are being noted at the Church School and Church services. Part of the State Church School Convention will be held in Trinity Church in October. The minister is chairman of the Committee on Music for the convention.

There are many lonely sailors and marines on an island in the far Pacific, in hospitals and barracks, who will appreciate jig-saw puzzles, and if you have some no longer in use, it will be appreciated if you will mail them to Chaplain Herbert Dumstrey, U. S. Naval Station, Guam, Guam, who says these puzzles are excellent time-killers for convalescents and boys on "stand by" duty in barracks. A word to the wise is sufficient.

Our friend, Dr. E. G. Homrighausen, of

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

Indianapolis, is gathering inspiration in Europe this summer. After a fine voyage from Montreal with his wife (they are enjoying a second honeymoon after 10 years of wedded bliss), Edinburgh was greatly enjoyed. The Doctor expected, after the Belfast Conference, to visit Barth at Bonn, and Thurneysen high up in the Alps near Interlaken, in addition to many other interesting persons and places. Editors must try not to be envious.

POTOMAC SYNOD

The 61st Annual Meeting of Potomac Synod was held at Hood College. Frederick, Md., June 5-8. The opening session was in charge of the president, Dr. Atvill Conner. The sermon was delivered by the Rev. Dr. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church. He opened with a splendid tribute to Dr. Joseph H. Apple on his 40th anniversary as president of Hood College. Dr. Speer said "Christianity is only one of the religions that set out to conquer the world from a missionary impulse but after a while it gave way. Look over the world today and where do we see any accomplishments by the other religions? Tens of thousands of representatives of Christ are working for the establishment of His Kingdom. The old religions are breaking down. The activity and progress of the Christian religion is so rapid as to gradually obliterate the old faiths." Dr. Speer related experiences of missionaries in India and Japan to the effect that the Christian religion is recognized by students of these countries as the hope of the future for the world. "The Christian religion will conquer the world because it is the only religion that can. Hinduism has 330,000,000 gods. The Christian religion knows only the one true God and it is the religion that has the right to conquer the world. It is the only religion of the Resurrection. The doctrine of Christianity is the doctrine of the resurrection. Jesus Christ conquered death. Jesus Christ is going to conquer the world." Dr. Speer said a census of India shows the country will be a Christian nation in 100 years. More and more every year there is a trend to the ascendancy of the religion of Jesus Christ above all other religions.

(To be Continued Next Week)

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

For several weeks city sewer lines were extended westward along the northern

boundary of the Home grounds. This affords the Home an opportunity to connect its buildings with the city sewer, a welcome opportunity. The sinks on the Home grounds have been the source of much trouble and expense, especially has that been true of the one near the first Old Folks' Building. The laundry is in the basement of that building, and that has helped to clog the sink in its vicinity repeatedly, and lately much more frequently. With a growing family and a corresponding enlargement of the laundry operations, our sink would prove even more troublesome.

To connect the Home buildings with the city sewer, a little more than 400 feet of pipe will have to be laid on the Home's own grounds in trenches about 8 feet deep. A machine digger will be used and if no considerable amount of rock will be encountered the work can be done in several days. When this work will be done, the buildings that are to be erected on the Home grounds later will be within few feet of the sewer lines and can be connected at a very small cost.

Well, here is an additional expense which will have to be borne. Also the Home will be assessed half the cost of the street sewer a distance of 260 feet. The Home owns a comfortably large tract of ground sufficient for its future development; it has also a large constituency and it needs their hearty support to meet its needs. Here is an additional reason for promptly sending contributions to the Home.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Board of Managers and Ladies' Visiting and Advisory Committee spent a very pleasant day at Hoffman Orphanage, Littlestown, Pa., in a joint meeting with the similar bodies of that Home.

Due to the desire of our many friends to have the band until later hours on Saturday evenings and in order to give our boys more sleep, as many engagements are played under Eastern Standard Time, we have changed our time back to Eastern Standard Time for the summer months. We shall return again to Daylight Saving Time on Anniversary Day.

While the Reed Cottage will not be open for public inspection on Anniversary Day, Thursday, Aug. 31, we shall not consider any of our friends too forward if they look in the windows. As the babies live entirely on the main floor, it is easy to get a good view of the cottage through the open windows.

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Fully Accredited. Junior College and High School. Two new fireproof Buildings. Gym. Swimming Pool. Music, Secretarial, Dramatics, Home Economics, Art. Library Science. Outdoor life. Endowed—Moderate rates. 75th year. Catalog.

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Permanent and transient guests
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Excellent food and service.
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● 200 SHEETS and \$1
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BOTH PRINTED in rich deep blue or black ink with name and address or monogram. A-1 heavy white paper 6x7 inches, folds to 6x3½. Suitable for men or women. \$1.00, prepaid, plus a few cents part postage outside Pa. and N. Y. We will tell you how much. Write *NOW for FREE samples, information and other dollar offers. SEE NOTE ABOVE!

R. V. Funk, Dept. D., Towanda, Pa.

The instructors are making good progress and many of the children are being taught to swim.

We still have on hand 25 barrels of empty jars. They will be sent prepaid to any of our friends who wish to fill them. One barrel contains 72 quart jars.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

REMAKING THE NATION

Text, Hebrews 11:16, "But now they desire a better country."

One hundred and fifty-seven years have passed since the United States of America became a nation. We call the Fourth of July the birthday of our nation. Before that July 4, 1776, was a period almost as long as the age of our nation which we may call a period of preparation. It was during that period that the foundations of our nation were laid. The men and women who laid them were strong and sturdy, industrious and indefatigable,

candid and courageous, robust and religious.

The making of a nation is a great work and our forefathers did it well. European nations watched the infant republic with keen and selfish interest, expecting it to collapse in a few short years. In their estimation and judgment it was impossible for such a government to endure. But to their great astonishment the United States of America grew in strength and power and extent and prosperity and in due time took her place among the foremost nations of the world.

But the makers of our nation were wise and thoughtful, pious and self-sacrificing, and their efforts were crowned with success, and at the time of the Sesqui-Centennial our nation was acknowledged the richest and most progressive nation of the world.

But the world war, the deadliest and

most costly and most destructive war of the world's history, left its blighting effect upon most of the nations of the world, but hit our country the hardest because we are the most cosmopolitan nation in the world.

The world war violated everything Jesus ever taught, and steeped the world into such confusion that it will be a long time before it will entirely emerge from it. Our nation had the reputation not only of being the richest and most prosperous nation of the world, but also the unenviable reputation of leading the world in most of the great social evils and crimes with which the human race is cursed.

Material and financial interests loomed so large in our country that they almost eclipsed the higher moral and spiritual interests which played so large a part in making our nation great. Then came the great financial crash which threw us into

the greatest financial panic which one country has ever experienced.

Then gradually it became known that there had been a great deal of speculation by bank officials as well as other citizens, and that many of our banks were in an unstable condition. Men had forsaken the spiritual bases upon which our nation was founded, had neglected their spiritual interests, had turned their backs upon God and had trampled His laws under foot, had become pleasure-mad and were living in luxury and extravagance.

A wave of crime—bootlegging, racketeering, kidnapping, murder, divorce—swept over our country and broke down what our fathers had so carefully and prayerfully built up. Here we are, a nation almost on the verge of collapse and ruin—a nation that must be remade if it is to be saved and perpetuated.

In the providence of God our nation chose a man whose supreme task will be the remaking of our nation, bringing it back to its senses and anchoring it again in the eternal principles of God and the teachings of Jesus. He has everything in his favor—an overwhelming majority of our citizens have confidence in him and his policies; both houses of Congress are strongly in sympathy with his methods; he is a man of faith, of courage, and of high ideals; and he has God on his side.

He will not be able to finish this great task, but he has begun it; he is turning the tide in the right direction. May he do much toward remaking the nation. But it will take a generation to re-establish the nation on a sure foundation and others must continue the work which has been so well begun.

If we can get every man and woman, every boy and girl in our country, to catch the spirit of our text and to make it their motto, their prayer, their purpose and their determination, we shall ultimately have "a better country."

Cohen: "Good morning, Mr. Bloom, what makes you so sad?"

Bloom: "My brother is sick."

Cohen: "Oh, is he?"

Bloom: "No, Ikie."

Birthday Greetings

By Alliene DeChant Seltzer

Wish you could pop into my green 'n' buff kitchen, one of these days, and bring your "tasters" with you, for, you see, I'm making preserves and jellies. And what new fun it is to keep on adding to the rows of glasses on the top shelf of the cupboard! And the other day, while browsing through our Girl Scout Bulletin, I discovered this recipe for preserves:

Take: 1 large grassy field
Half a dozen children
2 or 3 small dogs

A pinch of brook and pebbles.
Mix children and dogs well together, and put them in a field, stirring constantly. Pour brook over pebbles, sprinkle field with flowers, spread over all a deep blue sky, and bake in the sun. When brown, remove and set to cool in a bath tub.

So here's "Preserving Children" greetings to all my outdoor boys and girls who spend long hours growing strong and fat and brown.

P. S. Somehow your Birthday Lady knows that in the homes of some of you there are slum children from our big cities, and for every breath of country air, for every drop of real cow's milk, and for every night of deep, sound sleep you give to these who rarely have it, I am thankful.

A recently completed audit of the personal accounts of the late Ivar Kreuger revealed that his living expenses during

the last 14 years of his life averaged \$160,000 a week.

Home Education

"The Child's First School is the Family"
—Froebel

TEACHING BEAUTY

By Grace Archbold

"I simply must go and tell someone the news," murmured Mrs. Gladson. She grasped her letter and the newspaper cutting in her work-worn hands, lingered by the window and looked lovingly at her row of potted plants, fragrant with bloom. Stepping out into the noisy street, she knocked on her neighbor's door.

"You there, Martha? I have some news for you."

"Yes, come along in. What is it? Judging by your face, it is good news."

"Only think, my Roger has painted a picture that is creating much interest at one of the great exhibitions. He sent me the paper about it and a letter. He says it is all my doing. Wait till I read part of it to you."

"... you know, Mother dear, I owe all to you. It was you who first taught me to see beauty when you drew my attention to the wonder of flowers and leaves, of skies and sunsets. Do you remember the bulbs you gave Lucy and me on our birthdays and how disappointed we were over the little brown things until the leaves began to sprout? Later on, there was the excitement of the opening blossoms. Lucy and I used to guess about the color each would be. She wanted pink and I wanted blue and when they came out just the reverse we were forced to be satisfied because she loved her own and I mine so much that we could not change. Next birthday, you gave me a box of paints with the bulb. I shall never forget my first attempt at a picture for you and Dad. I called it "Mother's Window." I sketched the window and the little bit of sky and cloud I could see through it. You had so often pointed out the patches of blue to me. Below came the ledge with your flowers and our hyacinths in all their glory. I remember feeling rather hurt because I caught you and Dad smiling at it. Then, I studied your faces and saw you were really pleased and perhaps proud of it. My picture at the Exhibition is a reproduction of that first effort. I still call it "Mother's Window." They say the hyacinths might be living. So, Mother, you see how much is due to you..."

"Well, you do surprise me, Mrs. Gladson. To think all of that should come from one little bulb. You have always advised me to have a few flowers to brighten the place up for the sake of the children. I don't think, though, that my children have any special liking for them."

"Are you sure of that? Little children are naturally fond of flowers. Encourage them in their liking and it will soon turn to loving."

"But I have no time to attend to flowers."

"Let the children look after them, themselves. And just think, when you are tired, what a refreshment to have something beautiful to look at! Study the flowers with your children. You will be surprised at the joy you will get out of them. Train their eyes to see beauty and you will give your children something that will stay with them all their lives. We all need as much as we can get of it to uplift us when the dark days come."

"I have never thought much about flowers, but both sides of your window must have an influence," laughed Martha. "Only yesterday a man from across the street was going by with his little girl. She stopped and pointed up at your geraniums with a pleading look at her daddy. Presently they

returned, and the child was holding a tiny plant, as happy as you please. Maybe you are right, Mrs. Gladson."

"I know I am. Try it."

"I believe that there can be little argument against the kindergarten as an integral and necessary unit of the public school system. So essential is it as a socializing agency for the child just on the border line of his entrance into the more technical processes of learning that no public school system should be without its influence."—Superintendent James H. Risley, Pueblo, Colorado.

The National Kindergarten Association, 8 West Fortieth Street, New York, is glad to give advice and furnish free material wherever it is needed to bring home this truth. Only persons who have had kindergarten training should be in charge of a kindergarten.

Officer: "You can't park here."

Fair Autoist: "I know it. I just want to get out and look around for a good place to park."

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JULY 10-16

Memory Text: God is our refuge and strength, a very pleasant help in trouble. Psalm 46:1.

Memory Hymn: "Ten Thousand Times Ten Thousand" (553).

Theme: Deborah.

Monday—Deborah a Judge

Judges 4:1-5

Our lessons for these weeks take us back almost to the dawn of history. One is plunged to the heart of a primitive civilization. Conflict, treachery, oppression, war and murder seem to be the order of every day. It is true that the Hebrews believe in Jehovah—and in other gods. It is true that under the Judges their government is a theocracy, that the Judge was merely the servant of Jehovah. But, like so many moderns, they forgot all about their God except in time of catastrophe.

Prayer: Eternal God, help us to be steadfast and to persevere in our spiritual endeavor. Lift up before us, for us to behold, truths and realities which can captivate us completely. Amen.

Tuesday—Deborah a Leader

Judges 4:6-10

In the Old Testament a number of women appear in important roles. They are most interesting and forceful characters—women usually are. Sarah, Miriam, Deborah, Ruth, Esther—these project the true feminine strength even into those early times. They give greater reality, interest and power to the Old Testament. In this group Deborah stands out. She has exceptional resourcefulness and initiative, uncommon courage. She is a prophetess, and because of her attainments had become the Judge of Israel, the first woman among her people, possibly the outstanding personality in the nation.

Prayer: God, we thank Thee for those gifts of life presented by the great women of the world, and especially for the love and faith and confidence of our mothers and wives and sisters. Amen.

Wednesday—Deborah a General

Judges 4:11-16

Deborah was also a successful military leader—a most unnatural achievement for a woman. Barak, her general, would not venture into battle unless she accompanied him. There have been other women who inspired and drove men and nations to battle for freedom, and for greed. War itself has now become humanity's great-

est enemy. The women of today, our mothers and wives and sisters and sweethearts, could drive this monster of destruction and misery out of civilization if the higher womanhood were in the ascendancy. Of course, this is a task for all of us, but we do wish that the feminine patriotic and defence societies were more truly feminine.

Prayer: Our Father God, give us a deeper and more universal insight that all of us may see the real need of humanity today with such clarity that we will be impelled to bring relief. Amen.

Thursday—Deborah's Song
Judges 5:1-11

Back in the dim centuries woman already reveals her religious idealism. Noting her place in ancient scripture we are not at all amazed at her place in modern religion, education, art and literature. Of the two sexes, woman seems to be the more natural poet and teacher of morality and religion. She is the more idealistic. Congenitally, she possesses the greater dynamic spiritual power, as Benjamin Kidd pointed out more than a decade ago in his book, "The Science of Power". In social service she is the more adept, being gifted with a more accurate intuitive insight and a more commendable and redemptive sympathy.

Prayer: For love and sympathy all humanity cries out, O God. Thou Who art the source of all creative goodness, bestow these blessings upon Thy servants that they may bestow them upon the world's most needy. Amen.

Friday—A Woman of Courage
Esther 4:9-17

Esther is a fascinating book. Esther is also a fascinating woman. Certainly she has the courage of her sex when her own are at bay. As a religious book, Esther is a perfect blank. As a religious character, Esther, the queen, has several of those qualities which must be pre-eminent in that personality which aspires to religious influence and leadership. Esther does not hesitate to risk her life for her people's security. This is courage of a high order, a queenly virtue, a magnificent spirit, potential in most women, and in many men. It ought to be a qualification demanded of every leader.

Prayer: Gracious God, forgive our moments of weakness. Pardon our selfishness. Purify us in Thy holiness. Draw

us unto Thee until we become as Thou art. Amen.

Saturday—Esther Saves Her People
Esther 8:1-8

Esther saved her people by her courage and devotion. But she also avenged herself on her enemies. Of course, it was a civilization of "dog eat dog". But Esther, the queen, offering to sacrifice herself for her race, is a stronger woman and a greater queen than Esther using her favoritism and power for revenge. Likewise, the modern woman, observing the feminine niceties and dignities which we had come to expect of her, is a greater woman and a greater power and inspiration for character, for the integrity of the home and for vitality in morality and religion than the woman who yields and compromises in days of license and fads.

Prayer: Heavenly Father, we are weary of mediocrity and compromise, of tepidness and puerility in religion. Help us to transform life and the world with Christ-like courage. Amen.

Sunday—Jehovah Our Strength
Psalm 46:1-11

Who knoweth the strength of God? Who hath felt His power? Who hath endured His responsibilities? Who hath wrought His works, or carried His burdens? Who hath loved with His love, healed with His sympathy, forgiven with His goodwill? Well, Jesus served with His spirit. And Jesus is commanding the earth more and more. Paul labored with a power inspired of God. And we have built much in the world upon him. Gandhi and Kagawa and Schweitzer have an astounding kinship with Him. And they will not release their grip upon us. God will yet be "exalted among the nations".

Prayer: Unto Thee we cry, unto Thee we lift our hearts hungry for Thy spirit and weary with failure, Almighty God. Give us release from the slavery of our

THE PASTOR SAYS:

Probably, it won't be long now, before some colleges for women will advertise: "Comfy beer parlors in all dormitories."

—Now and Then.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray
and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chemical Works, Patchogue, N. Y.

minds and the impotence of our wills. Amen.

EASY JOB

There probably won't be another World's Fair until 1983. Pretty soft for Arcturus! —F. P. A., in N. Y. Herald-Tribune.

Alice: "Oh, granny, what thick, heavy wedding-rings they had when you were married!"

Granny: "Yes, dear; in those days wedding-rings were made to last a life time."

Puzzle Box

ANSWERS TO—MAKE 10 WORDS OUT OF 20, NO. 17

- | | |
|--------------|---------------|
| 1. Davenport | 6. Pittsburgh |
| 2. Allentown | 7. Sunbury |
| 3. Fairfax | 8. Cleveland |
| 4. Oxford | 9. Mansfield |
| 5. Duncannon | 10. Cornwall |

CURTAILED WORDS, NO. 34

1. Curtail to earnestly desire and get a period of time. Curtail it and get a word of assent. Curtail and find a personal pronoun.
 2. Curtail an important occurrence and get uniform or regular. Curtail and get the night before.
 3. Curtail to annoy and get Oriental herbs, curtail and attend a light repast.
 4. Curtail twice a floor covering and get the name of a fish. Curtail it and take a drive in your Ford.
 5. Curtail a month of the calendar and the refuse of pressed grapes. Curtail it and get to impair. Curtail again and find a parent.
 6. Curtail twice an abundance of possessions and get prosperity. Curtail it twice and get a personal pronoun.
 7. Curtail an official document conferring rights and get a large flat dish. Curtail it and find the name for the top of your head. Curtail it and get an Irishman. Curtail once more and get a parent.
- A. M. S.

A LETTER TO THE EDITOR

(Continued from Page 2)

If there is a revival of worship in our denomination, I would respectfully suggest that all those interested in it read this book carefully. It makes one feel most humble.

In this communication I want to practice the plea of the writer of "Widow's Houses and Glass Stones", be tolerant, live and let live. (See your June 8 issue, pages 13 and 14.) Yet there are some things which cannot be glossed over, some deep questions which need to be asked. I want frankly, without causing any offense, to ask myself and others whether these demonstrations at the convocations have any system of thought back of them. Do they indicate a desire to "dress up", or are they the fruition of hard mental and spiritual struggle? I heartily agree with many of the ideas in the above mentioned communication, especially those in the last two paragraphs. But I cannot refrain from asking myself why liberal-minded ministers should resort to mediaeval symbolism or be captivated by the Communion Service written by a man who for the peace of his soul felt he had to go to Rome. And why go back to the use of one cup, when ordinary common sense shows that it is decidedly unsanitary? Why bring back the Nicene Creed when some liberal-

minded men cannot say even the Apostle's Creed without mental reservation? Some of our clergy refuse to use the Apostle's Creed not only at the regular services of worship on the Lord's Day, but also for the Celebration of the Holy Communion. Strange too that some of those who are most enthused come from sections of our denomination which were most free and are going sky-high, while others who have been brought up on the old Order of Worship and are now using the Book of Worship, are chafing and want something more true to primitive Christianity! Then too, why do "liberal" and socially-minded clergymen who have cast off the Mercersburg Theology try now to bring it back in worship? Why should a preacher at Synod minimize the sermon to magnify worship and at the same time use the sermon-method to get his idea across? Is there a danger in this emphasis that we substitute it for the hard grind required in reading, in study and in practice for the preparation and delivery of two sermons a week worth listening to? There seems to be a great confusion here. These are straight questions and ones which are in the minds of a number of ministers. One wonders, Is this emphasis on worship retrogressive or progressive?

I fear that some of our clergy are being carried away with the idea of symbolism. We all believe in the principle of sym-

bolism. These very words which I am now writing are symbols. The value of a symbol is to be found in its meaning. Symbols with little or no meaning tend to become fetishes. They are not only worthless but positively harmful. The test of a symbol is to be found in its practical value.

Why should any one expect to find symbolism in the wearing of vestments? Is the wearing of a white cotta by choir members supposed to suggest heaven and angels? That is rather farfetched, for we are interested more in heaven on earth than in the heaven hereafter; that is in God's hands and we need not worry about suggesting the idea to our congregations. Many of us like the use of vestments, but our reasons are practical. What difference does it make whether the officiating minister wears an academic gown or a white cotta over a cassock? Gowns should be worn by the choir members to do away with the millinery and short skirts; and a minister wears one because it is more comfortable than a broadcloth coat. I venture the assertion that not one worshiper out of a hundred in our congregations cares one wink about the distinction between academic and ecclesiastical (so-called) vestments worn by his minister. And after all, our people are the ones we lead in worship and they must be considered. These extreme fine points which ritualists want to

emphasize seldom enter the mind of the layman. When he comes to Church he wants to get into vital touch with God and he is not bothering himself as to whether God likes black gowns better than cotts over a cassock.

Furthermore, when symbolism is pushed too far, things happen that are ludicrous and make one laugh. One celebrant comes out with a gown reaching only a few inches below his knees. Such a sight immediately after a paper on Mercersburg Theology makes a Mercersburg boy of Dr. William Mann Irvine's regime think more of the race track down near the Cage than of the Mystical Presence on the Altar in front of the celebrant. Then too, why waste any printer's ink in writing about facing the altar at any kind of an angle? If worshipers would close their eyes when prayer is offered as they should, it would make no difference to them at what angle the officiating minister stands.

One wonders what is the God-idea of the strict ritualist. For most of us, and we believe for the early Christians, God is felt and experienced most truly in the fellowship of believers. Some objective worship may be of help, but not too much of it. To suggest anything that Henry Ward Beecher had to say regarding symbols may be repugnant to the ritualist. Yet the Brooklyn preacher saw things pretty straight. He utters a warning for our day. Hear him as he spoke to the Yale students: "We must refuse to have a variety of symbols set apart to be the sole interpreters of God. Of course, those who have High-Church ears to hear must not hear what I am going to say now. I do not object at all to a man's surrounding himself with symbols; I believe in symbols; I believe that they are the very life and power of education; but I do protest against a man's building a Church and putting a cross on it in order to get an association of God. I protest against forms and ceremonies being introduced into religious services for the purpose of fixing the minds of men on God. I protest against bringing out ministers in black and white, with the view of impressing upon men by these colors certain moral qualities. I protest against turnings and twistings as signifying spiritual ideas. I protest against those artificial symbolizations which have been invented to represent great interior principles and facts. Suppose I should take a match and strike a light and go and hold it in a corner, and look at it; suppose a man, observing me, should ask, 'Mr. Beecher, what are you doing?', and I should say, 'I am bringing to my mind a vivid conception of the sun!' Suppose a man who had been taught according to the old Hebrew method that the morning sun comes from God, that the tremulous dewy atmosphere of the early hours is the breath of God, that the wind which shakes the trees and sighs through the branches is of God, that the perfume of plants and flowers are caused by God, that all creatures that live in the sea, on the earth and in the air are God's creations, that all the processes of nature are carried on under the inspiration of God, that whatever is spread abroad throughout the universe is God's handiwork, — suppose this man to have a deep grand sense of the Divine origin of all things, and then let him think of these little pickaninny symbols stuck away in the corner of a Church as representing moral and spiritual ideas! It is the poverty of them, it is the meanness of them, it is the narrowness of them, it is their tendency to fetishism that I object to and not to the principles of symbolism itself."

Many of us will take all that *cum grano salis*, perhaps. But it sounds a warning. It forces us back to thought. What kind of a God are we worshipping? A Calvinistic God? A Monarch? A bloody God appeased by "the merits of Jesus Christ our Lord"? Or the Spirit which Jesus called "Father", whose presence is everywhere, — on the farthest planet and in the humblest

heart, in the happy as well as the grief-stricken soul, — yea, even in the worst reprobate or the proudest worshiper? For worship is not simply thanksgiving. It is fellowship and communion with that Spirit, directly sometimes, in private meditation, and at other times in the fellowship of believers. In view of this, is it not a mighty small thing to worry about the angle at which an officiating clergyman stands? Let us get back to common sense and thought. Every theology starts with its God-idea and every liturgy must have consistent thought back of it if it is to meet our social and individual needs.

That was a splendid suggestion given by Dr. Charles E. Schaeffer and practiced by our Hungarian brethren. With them when a young man is to be ordained, he is presented by some prominent person before an assembled congregation and given a Bible, the symbol of the prophetic function of his office. Then a gown is put on his shoulders, symbolic of his priestly function. Then he goes into the pulpit and preaches his ordination sermon. There is real symbolism, — symbolism that means something, the type of symbolism that we need. But we must guard against anything that smacks of lack of thought, of the ephemeral, the provincial and the bizarre.

Does this description of the editor of the "Christian Century" fit any of us when he answers his question as to how men enrich the service today? "For the most part, they gather a few scraps from the liturgy of the Anglican and sometimes even from the Roman Catholic order, and patch them on to their own orders of worship. They adopt responses, introits, Gregorian chants and anything quaint and erudite which the monks of the ancient Church wrought out. They print it item after item on the folder for the day. The more items there are, the more liturgical tails to be wagged, the more proudly they imagine they have 'enriched the service.' To this the minister adds a holy tone of his own, thinking that a sepulchral voice like that of the monks in their cellars, or of the intoning priest, adds 'richness' to the service. The effect is to produce an 'all-gone' feeling in the hearts of our congregations." Perhaps Eastern Synod had that "all-gone" feeling at Norristown.

"Bread, Beauty and Brotherhood." It will take some time to get that into our liturgy. It will require men like Rauschenbush who can think, who can love, whose personal life is above reproach and who are poets. Such a product is the only kind of a liturgy which will not run back into mediaevalism but will meet present and future needs.

Just a Pastor.

WHAT HAS THE BOARD OF HOME MISSIONS DONE WITH ITS MONEY?

Self-supporting congregations throughout the Reformed Church owe the Board of Home Missions a total of \$332,347.51. This represents money lent to these congregations to put in the erection of Churches, Sunday School buildings and parsonages. The money was lent with the understanding that the principal should be returned by the borrowers; with the additional understanding in some cases that interest need not be paid, while in others, varying amounts of interest were fixed. Failure in many cases to pay anything on the debt and in others not even to pay interest is one of the reasons why the Board of Home Missions finds itself in a desperate situation and has been forced to turn to the Mortgage Redemption Plan for relief in the present campaign to raise \$300,000.

Those members of the Reformed Church who sometimes wonder if the Board of Home Missions has been performing anything of a constructive nature to the Church have only to refer to the data that is available to them in the Board's headquarters. In addition to the money lent

by the Board to self-supporting Churches, a total of \$1,041,356.73 has been invested in mission congregations through the United States. In passing out this money, the Board has shown no favoritism. For example:

A total of \$346,509.97 has been invested in Ohio Synod. Of this amount \$88,823.10 is owed the Board by self-supporting Churches of that Synod.

A total of \$186,148.46 has been invested in Midwest Synod, and of this amount \$77,225.55 is owed the Board by self-supporting congregations.

The Pittsburgh Synod has received \$159,950.28, and in that area self-supporting Churches owe the Board \$27,444.47.

Potomac Synod has been the recipient of \$211,930.32, of which \$61,319.20 is owed the Board by self-supporting Churches.

In Eastern Synod the Board has lent the congregations a total of \$417,742.97, and of this amount \$66,535.14 is owed the Board by self-supporting Churches.

In the German Synod of the East the Board has invested \$51,422.24 and self-supporting congregations in that Synod owe the Board \$11,000.

Adding the Indian School and the Japanese building in California, the Board of Home Missions has a total investment of \$1,535,927.22.

The illuminating factor in this data, however, reveals that self-supporting congregations owe the Board \$332,347.51. And if it were paid, the pressing and desperate situation facing the Board would be relieved. Another illuminating factor is that the debt of the Board of Home Missions is in fact the debt of the Church — the Board being only the big brother or the medium through which the money to build Churches, Sunday School buildings and parsonages has been transmitted to the congregations of the Reformed Church.

The inauguration of the Mortgage Redemption Plan was decided upon because, through it, it was felt that the ministers, taking the leadership, would marshal individual loyal members to subscribe the necessary objective, especially when the plan provides for the return eventually of the money given by subscribers, plus fifty per cent increase. In many cases support has been given, but to date lack of support has been too often apparent. In most cases when loyal Churchmen and active ministers have realized the seriousness of the situation, they have been more than ready to lend their support in a definite way. The eastern part of the Church is meeting the challenge and now the appeal is being carried into the western section of the denomination.

At the Ohio Synod in Tiffin, Ohio, this month, the appeal for support was made to the attending delegates. Now organization work is under way in that area. Every minister in the Synod will be approached and asked to lend his support in interesting loyal Churchmen and women to subscribe. This organization work will be carried on vigorously during the summer.

Organization work is now under way in the southern end of Potomac Synod. Meetings are being held in Winchester and other Virginia localities: Winston-Salem, Hickory, Charlotte and other North Carolina centers.

Together with the effort to complete the campaign for \$300,000, an easy and economical method is being offered the Churches, self-supporting and mission congregations, to pay their debts to the Board. The offer is being accepted by many; and if it succeeds, the great mass of frozen debt owed the Board will begin to thaw and flow back to the source from which the money was advanced. However, for the entire financial problem of the Board of Home Missions to be solved, success must come to the present effort to secure \$300,000. That success will be realized only by loyal support being given by those who love and respect the Reformed Church.

Edgar B. Speer.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday after Trinity
July 16, 1933

Deborah

Judges 4:4-10, 13-15; 5:1-3

Golden Text: God is our refuge and strength, a very present help in trouble. Psalm 46:1.

Lesson Outline: 1. The Story. 2. The Meaning.

Twice the stirring story of Deborah is told in the Book of Judges. First in prose, and then in poetry. Scholars prize it highly as one of the very oldest fragments of Hebrew literature. Poets admire it as a literary gem, a battle hymn throbbing with fiery energy and fanatical faith. But what are we to do with it, as followers of Him who said, "Blessed are the peacemakers?" How are we to teach a lesson that represents Jehovah as commanding and countenancing butchery and treachery for the good of a nation?

There was a time when skeptics taunted us with the fact that such atrocities are commended, and even commanded, in our Bible. A deeper insight into the ways of God with man, and a truer knowledge of the Bible have taken the sting out of such reproaches. We know that God's revelation was progressive, and that man's apprehension of the divine purpose was gradual and cumulative, until the fullness of time in Jesus Christ. We know also that our Bible contains a complete record of the genesis and growth of religion from its lowliest beginnings in remote ages to its glorious consummation in our Lord.

Hence we do not look for the Mind of the Master, whether in peace or war, in the Eleventh century B. C. But even in those coarse and cruel days we find men and women whose faith in Jehovah made them great and strong in their time. Worthy links, they are, in the golden chain of prophets that binds the ages to God; the agents of a purpose dimly foreseen.

Such a person was Deborah, a heroine of early Hebrew history. Her Amazonian character may enlist our interest, but it does not excite our admiration. There is no room for it in the religion of Christ. She owes her importance to the part she played in the making of a great nation. At a crucial time, it was her faith in Jehovah that inspired and won a decisive battle, whose loss might have meant the death of Israel.

I. The Story. The poetic version of Deborah's memorable deed contains all the materials of a stirring drama. There are three scenes, leading to a tragical climax.

First, we see the plight of Israel, in the eleventh century B. C., the interminable warfare between the inhabitants of Canaan and the alien race that sought to dispossess them. It was a period of storm and stress. The Hebrews had gained a firm footing in the northern highlands of Ephraim, but their enemies were the masters of the fertile plain. There they had fortified cities, and armies with superior equipment. In the days of Deborah, Jabin and Sisera, two of their mighty captains, had carried the war into the territory of the enemy. Desolation had fallen upon the Israelites. They were threatened with destruction, because no leader was strong enough to unite the bickering tribes for a common defense (5:6, 7).

Then Deborah appears upon the scene, the Joan of Arc in Israel. "A prophetess," she is called, a woman with oracular gifts. Her tent was a shrine where men sought light and leading. She summoned Barak,

and, inspired by her heroic soul, the tribes rallied from their paralysis of abject terror to take up arms against the Canaanites. Led by Barak, the united forces met the formidable army of Sisera.

The battle was fought in the plain of Esdraelon, where every advantage seemed to lie with the nine hundred iron-chariots of the Canaanites. But God Himself fought against Sisera that day (5:19-22). A rainstorm turned the brook Kishon into a raging torrent, flooding the plain. Thus the iron monsters of the enemy became useless. And Barak's poorly equipped ten thousand, rushing down from Mount Tabor, gained a decisive victory.

Finally, we see Sisera in headlong flight. He reached the tent of Heber, the Kenite, utterly exhausted, where Jael, the wife of Heber, welcomed him. She quenched the thirst of the wearied fugitive with a bowl of milk, and tenderly covered him, while he slept in exhaustion. Then she murdered him by driving a tent-pin through his temples. In wild strains of exultation Deborah extolled that bloody breach of hospitality, the paramount virtue of primitive times (5:24-27). With grim humor, her song of triumph adds a touching picture of the mother of Sisera, watching for the return of her slain son, crowned with victory and laden with spoils (5:28-30). It closes with the fervent prayer that Jehovah may thus destroy all His enemies, and prosper His friends (5:31).

II. The Meaning. It requires the imagination of a poet and the insight of an historian to realize that there was a place for such characters as Deborah in the panorama of human history, when mankind was slowly rising to higher levels. They played their part in the unfolding purposes of God.

The most important lesson we may gather from the records of these ancient times is found in the faith of the writers. One and all, they believed in the religious meaning of what we, foolishly, call "secular" events. They saw the direct hand of God in all the affairs of the nation, in prosperity and in adversity, peace and war, victory and defeat. And the historians of Israel, who chronicled the ups and downs of their nation, were, primarily, preachers. Their noble aim was to convince the Hebrews that their fate and destiny were bound up with faith in Jehovah. When they trusted Him, and obeyed His commandments, they flourished. When they served new gods, they perished (5:8).

Multitudes of men today lack the spiritual insight of these ancient chroniclers. Theirs is the spirit of secularism, of which we hear so much. They see no divine purpose, running through the ages; no divine power, manifest in nature and in history. The rise and fall of nations has no religious meaning for them. History is just man's blind struggle for material treasures and pleasures. The record of his follies, repeated in endless and aimless cycles. Our only hope for the future lies in the control of this struggle by education and science.

These Hebrew writers saw life more steadily and whole, when they discerned the will of God in all its vast and varied movement. Better, far, the faith of a Deborah, than the folly of secularism.

The leading characters of our lesson are its heroines, Deborah and Jael, two patriotic women. They exemplify the tremendous power of patriotism, for evil and for good. Though exalted in their time, such patriotism as theirs fills our hearts with fear. Vestiges of it still remain in the organizations that oppose disarmament,

that brand as "Bolshevism" the efforts to establish a brotherly world. True Christian patriotism we see in women like Edith Cavell, rather than in Deborah; in Florence Nightingale and Jane Addams rather than in Jael.

Contrasting with the blessings heaped upon the woman Jael, are Deborah's curses upon the men of Meroz, who refused her summons to battle (5:23-27). They shirked their manly and manifest duty in a day when God had need of them.

We, too, know such shirkers, shamed by the women of our Churches. We may not curse them, but would that the Spirit of God would move them to be up and doing in this day, when the world so greatly needs men of faith.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 16—Our Need of Friends

Phil. 4:10-20

The Bible tells us that it is not good for man to be alone. By nature we are social creatures and we can reach our highest estate only in the society of other people. The policy of isolation is suicidal for the individual as well as for the Church and the Nation. "One loving soul sets another on fire," and the best that is within us comes to fullest expression only in fellowship with others. The herd instinct is strong among men as well as among animals. This is one reason why folks crowd into cities and form themselves into communities and organizations.

The word "friend" suggests a variety of relationships and experiences. A friend is one who enters intimately into another's life. He shares the ideas, the ideals, the aims and purposes of the one whose friend he is. Two lives blend together and each finds himself reflected in the other. There is nothing more beautiful in the world than true friendship and there is nothing that has such an influence upon life as friendship.

Years ago William Channing Gannett wrote a very charming little essay on "I Had a Friend." I can do no better than to share with you some of the thoughts in this essay. Dr. Gannett says:

"It is happiness to have some one 'glad you are alive.' . . . We who have the friends know how much of all earth's worth to us lies in certain eyes and faces, certain voices, certain hands. Fifty persons, or perhaps but five, make the wide world populous for us, and living in it beautiful. . . . The hours of our day are really timed by sounds of coming feet: if you doubt it, wait till the feet have ceased to sound along the street and up the stair. . . . Let the few hands vanish, the few voices grow still, and the emptied planet seems a whirling graveyard; for it no longer holds the few who wanted us and whom we wanted. . . .

"We speak of 'choosing' friends, of 'making' friends, of 'keeping' or of 'giving up' friends, . . . but the words are not all true; friendship is at most but half-made—the other half is born. . . . Each of us is ringed about by two circles, both commonly called 'friends.' The outer circle is the circle of our Likers, the inner is the circle of our Lovers. . . . The recipe for making Likers calls for no rare material. . . . But now to turn from our Likers to our Lovers. The conditions here are harder. . . . to have a true friend one must love Truth and Right better than he loves that friend. . . . 'What is the secret of your life?' asked Mrs. Browning of Charles Kingsley: 'tell me, that I may make mine beautiful too.' He replied: 'I had a friend.' . . . A friend may have many functions. He comes as the Brightener into our life, to double joys and halve our griefs. He comes as the Counselor, to give wisdom to our plans. He comes as the Strengtheners, to multiply our opportunities and be hands and feet for us in our absence. But, above all use like this he

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comes as our Rebuker, to explain our failures and shame us from our lowness; as our Purifier, our Uplifter, our Ideal whose life to us is a constant challenge in our heart. . . . Noble friends—only the noble, probably—have power to leave us this bequest; power to bequeath us a sense of God more real and good, a sense of Deathlessness more sure."

While we all need friends we should never seek friends merely to use them. It is a small business to cultivate friends for what we can get out of them. Friendship above everything else must be unselfish. It must be based on the principle of give and take. To have a friend one must show himself friendly. There is something in the human heart which always responds to love when it is properly bestowed.

"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."—Ecclesiastes.



John M. G. Darms, Secretary

"Here's \$5," said a prominent pastor of our Church, who also has a Chapter of the League in his Church, "and I want to give you more later, because I am in sympathy with your work and want to see it grow and expand." That's real brotherhood.

The Synodical Committee of Eastern Synod, representing 150,000 members and at least 18,000 laymen, met in our office for an all-day session effecting plans for the organization of a Classical League in every Classis (5 Chapters constitute a Classical League). That's a big order, but watch them deliver it within a year or two. Read the report elsewhere. Rev. Chas. F. Freeman, Doylestown, was elected chairman, and Elder F. Rushon, of Pottstown, secretary. Matters are certainly moving forward.

Your Secretary addressed over 40 men at Coplay, Pa., on May 26, and had the joy of seeing another Chapter come into being. The far-visioned pastor, Rev. B. M. Werkheiser, was elated to see his men organize for action. Incidentally, this Chapter has one of the youngest presidents in the League. He caught the fire from his pastor and from Brother Sensenbach, of the Chapter at Bath, Pa., who fathered and fired the project. Dr. Helfrich and 4 of his laymen were present and helped the men get into action. The Chapter at Coplay will be a strong addition to the League.

Two Chapters have sent in their dues or a contribution for 1933. How welcome even a small contribution from each Chapter would be!

Many Chapters are planning for their summer get-together in the open spaces. Men should never cease to be real boys.

MASSANUTTEN ACADEMY (Concluded from Last Issue)

On Sunday, June 4, the baccalaureate address was delivered by the Rev. Vincent Burns, of Palisade, N. J., on "The Higher Ideal of Life." Mr. Burns is a very convincing speaker, and his theme was presented in poetical version, beautiful in its imagery, diction, and sentiment. Dr. Ben-

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President.

choff then conferred the diplomas upon the 30 members of the class, and announced the awards for the year. In his remarks, he stated that Massanutten had enjoyed a very good year, with a full enrollment, and would make every effort to again fill the halls for the term in September, 1933.

The members of the graduating class and the awards announced are as follows:

Diploma Graduates: Alvin Curtis Amos, Jr., Pittsburgh, Pa.; Dudley Stine Chapman, Woodstock, Va.; Robert Arthur Christy, Forest Hills, L. I.; Frederick L. Cogswell, Pittsburgh, Pa.; Robert Havard Fagan, Morgantown, Pa.; Harvey Norman Goldstein, Pittsburgh, Pa.; Milton Leonard Goldstein, Brownsville, Pa.; Ernest Roller Golladay, Woodstock, Va.; Paul

George Hawkins, Fredericktown, Pa.; Elmer D. Kline, Sipesville, Pa.; Robert James Meighan, Pittsburgh, Pa.; Allen Barr Miles, Philadelphia, Pa.; Craig W. Newman, Edinburg, Va.; Price G. Piquett, Catonsville, Md.; William Howard Ramsey, Erwin, Tenn.; Cecil Brainerd Rebert, Pittsburgh, Pa.; Stanley H. Ruttenberg, Wheeling, W. Va.; George Lee Sheetz, Woodstock, Va.; Harold B. Snyder, Jr., Avon-by-the-Sea, N. J.; George Rahauser Spaulding, Ann Arbor, Mich.; Wesley Pecora Stephens, Woodstock, Va.; Bruce Winslow Taylor, Kenilworth, Ill.; Stanley Hart Taylor, Kenilworth, Ill.; Harry Lee Waesche, Washington, D. C.; J. Taylor Williams, Hampden-Sidney, Va. Certificates (Academic): Alger H. Abbott, Berlin, Md.; Harry C. Brindle, Martinsburg, W. Va.; Theodore Robert Doran, Detroit, Mich.; Paul E. Hay, Berlin, Pa.; Anthony Francis Romaska, Providence, R. I.

Academic Honors: Senior 1st, Allen B. Miles; Senior 2nd, Stanley H. Ruttenberg;

Junior 1st, Max A. Sindler; Junior 2nd, E. Gaines Hawkins; Soph. 1st, Philip Williams, Jr.; Soph. 2nd, John J. Pyne; Frosh 1st, Scott Blanchard; Frosh 2nd, Nathan H. Corman, Jr.; Grammar 1st, James Lewis Hahn; Grade School 1st, Raymond Bennett; L. V. Schmitt Mathematics Prize, Alvin Curtis Amos; Debate Prize, Harvey N. Golstein; Declamation Prize, Robert A. Christy; Distinction Medal, Harry Lee Waesche; "The Rev. George B. Russell, D.D., Scholarship" to Charles Keltz. Senior Medals: First award, Stanley Taylor; second award, Wesley Pecora Stephens. Athletic: Football captain for 1933, Charles E. Keltz; basketball captain for 1933, Ronald L. Keyser; swimming captain for 1933, Walter L. Hopkins. Intramural Basketball Awards: Team winners, "University of Virginia," composed of boys residing in and near Woodstock, Va., William Allen, George Hagerman, Conrad Ring, Paul Shaver, Amos Strickler, Taylor Williams.

\$10 to each of the following: E. E. Bostetter, Hagerstown, Md., and H. L. Hemphill, Leaman Place; Diognothian Society Prize for Address and Essay Contest, to J. F. Suter, Charleston, W. Va.; Thomas Prize, \$50, in public speaking, to C. W. Hock, Cressona; Strohm Science Prize, \$15, in natural science, to C. J. Lewis, Altoona; Strohm Greek Prize, \$10, Freshman Greek, to J. E. Rhen, Middletown; special prize of \$5 in Freshman Greek, to J. N. Cascio, Somerset; Roberts Prize, \$15, in Biology, to S. G. Berson, Newark, N. J.; Thomas Gilmore Apple Prize, \$15, Sophomore character and leadership, to Anthony R. Appel, Lancaster; George F. Mull Prize, \$50, for Latin, to I. D. Neidermyer, Rothsville; William H. Hager Annual Prize, \$50, higher business ideals, better business methods, and originality in the field of distribution: first, \$25, to J. S. Shullenberger, Lancaster; second, \$15, to A. L. Medvene, Philadelphia, and third, \$10, to C. R. Herr, Lancaster; Prize in Education, \$25, senior education, to I. D. Neidermyer; Prize in Ethics, \$25, for ethics, first, \$15, to W. J. Rupp, Breinigsville; and second, \$10, to G. H. Bricker, Mechanicsburg; Hungarian Prizes, \$15, Hungarian literature, to Paul Nagy, Jr., Cleveland, O., \$10, Hungarian History, to S. M. Nagy, Berwick; Williamson Medal, for highest standing in leadership, character and scholarship during college career, to W. G. Diffenderfer, Mt. Joy, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Employment in the United States has increased about 1,629,000 since the end of March, according to estimates of the American Federation of Labor; a sharper rise is the forecast.

An agreement between railroads and railway labor suspending their wage reduction controversy until June 30, 1934, out of deference to President Roosevelt's recovery program, has been announced by Joseph B. Eastman, the new co-ordinator of transportation.

Lieutenant Joaquin Collar, Spanish transatlantic flier, was killed and his companion, Captain Mariano Barberan, seriously injured, when their plane crashed June 20 while enroute to Mexico City from Havana, Cuba.

Secretary Roper of the Commerce Dept. June 21 set up an advisory committee of 41 business men to help chart the course of the country toward economic recovery.

The former Prince of the Asturias, renouncing his rights to the Spanish throne, was married June 21 at Lausanne, Switzerland, to Edel-Mira Sampedro, the daughter of a Cuban merchant.

In pursuit of its coveted goal, a one-party State, the Hitler government June 22 decreed the proscription of the Social Democratic party, the second largest in Germany. 7,000,000 voters are affected.

The elimination of the Catholic Bavarian People's party, which was dominant in Bavaria, is being done by the Nazis in a wholesale arrest of its leaders.

Representative Edward B. Almon, of Tusculum, Ala., a Democratic member of the House for nearly 16 years, died at Washington June 22. He was 73 years old.

Charles H. Ewing, president of the Reading Railway Company, has been elected to the presidency of the Central Railroad of New Jersey. He retains the presidency of the former.

The gigantic public works phase of the national recovery program was set in motion June 23 with allotment of \$400,000,000 in road funds to States and Territories, and submission by the War Department of a \$135,000,000 program for reconditioning army posts and national cemeteries.

Captain William Thomas Turner, who commanded the Lusitania when she was sunk by a submarine in 1915, died at his home near Liverpool, June 23. He was 77 years old.

Colonel and Mrs. Charles A. Lindbergh have given their home near Hopewell, N. J., for child welfare. As a refuge for children the estate will be known as High Fields and the corporation formed by the

Lindberghs to conduct it is the High Fields Corporation. It will be a non-profit corporation to give aid without discrimination as to race or creed. Dr. Abraham Flexner, a world authority on education, will be one of the trustees.

The Treasury ended its 1933 fiscal year June 30 with a deficit of about \$1,750,000,000. Thus closed the 3rd successive year in which receipts have fallen below expenditures.

A cloudburst in Eastern Kweichow Province, China, resulted in the destruction of the important city of Tungjen with a great loss of life. It is believed to have occurred on June 20, according to reports.

Preparations are being made for the start soon of Colonel Charles A. Lindbergh and Mrs. Lindbergh on the Pan-American Airways expedition to study a Northern air route to Europe.

Eighteen railroads of the country have reported gross revenues rose in May.

FRANKLIN & MARSHALL COLLEGE

The following honorary degrees were conferred at the 146th anniversary commencement of Franklin and Marshall College, June 7: Doctor of Divinity: Calvin M. DeLong, '00, East Greenville, Pa.; William M. Diefenderfer, '03, Sharon, Pa.; and Paul R. Pontius, '12, Leighton, Pa.; Doctor of Pedagogy: Arthur P. Mylin, '12, Lancaster, Pa.; Doctor of Science: Wilmer Krusen, M.D., Philadelphia, Pa.; and Doctor of Laws: Judge Benjamin C. Atlee, '91, Lancaster, Pa., and President Joseph Henry Apple, '85, Frederick, Md.

The following prizes were given to students for special proficiency in various studies and achievements: Buehrle Prize, \$25, for Senior German to S. M. Nagy, Berwick; Wetzel Junior Oratorical Prize, gold medal, to H. W. Stuart; Parkesburg; Keller Prize, \$25, Latin and Greek, to I. D. Neidermyer, Rothsville; Landis Prize, \$25, History essay, to G. W. Keefer, Sunbury; Mr and Mrs. Lanious B. Keiper Prize, \$50, Sophomore scholarship, to A. A. Cloud, Wyncote; William Uhler Hensel Memorial Prize, gold medal, Senior essay, to J. L. Evans, Woodcliffe, N. J.; Willig Pentathlon Prize, Name placed on tablet: best examination in five courses in Chemistry, also \$25, first prize, to R. J. Coleman, Hugins, and \$15 second prize, to E. A. Haine, Tremont; Wood Prize, \$45, Economic essay, to John Hobach, Lancaster; Baringer Prize, distributed in prizes to members of the Literary Societies: Inter-Society Debate, won by Goethean Team,

Woman's Missionary Society News

Mrs. A. C. Brown, Editor
506 Market Street, Selinsgrove, Pa.

(Continued from Last Week)

Tuesday morning Mrs. M. G. Schucker, president of Pittsburgh Synodical Society, led in the worship service, and continuing the thought of our theme, used the topic "Learning Together." One of the interesting events of Tuesday morning was the presentation of the work at Pleasant Valley by Rev. W. A. Alspach, chairman of the Pleasant Valley building committee, Rev. L. W. Veith, pastor, and Mrs. M. Babo, president of Southwest Ohio Classical W. M. S., who is also a member of the building committee. Perhaps a word of explanation would be apropos here, for those who may not know the what and where of this work. Pleasant Valley is a little community just outside of Dayton which is made up largely of people who have migrated there from the mountains of Kentucky. They are a group of hard-working people who are eager to better themselves and who are deeply religious. A mission Church has been started there and under the leadership of the pastor, Rev. Mr. Veith and his wife, great progress has been made in spite of many handicaps. A Church building is now being built there, for which the W. M. S. is providing the larger part of the funds. Rev. Mr. Alspach spoke of the plans of the building committee and how everything was being done to build the Church as cheaply yet as substantially as possible. He had the blueprints of the building there for the Cabinet to examine. Rev. Mr. Veith spoke of the work accomplished at the mission so far, of which he has kept careful record. By actual count, in the last 6 months of 1932 there had been a gain of 27% over 1931, and for the first 4 months of 1933 a gain of 51%. He cited another record which would make any other pastor proud and that was that 97% of the members of the Church School attended Church services after Sunday School. He also said that 70% of the work was with people under 16 years of age. What these people lack in material things

they make up in spirituality. Although only one man in the congregation is working, and many of them are in need, their faith and courage never seems to waver. Mrs. Babo also spoke briefly. After hearing about the work, the Cabinet voted to give two Church building funds of \$500 each to this worthy project. On Wednesday morning we were given an opportunity to judge for ourselves the value of the work done here. Helen England, a young girl of 14, and very active in the work at Pleasant Valley, recited for us the essay on Christian Endeavor which she had composed and with which she had won the oratorical contests in Dayton. As a result of her victory she was to be sent to Cincinnati to compete there. As she stood before us, calm and composed, and delivered her remarkably well-composed essay we felt a thrill of pride that we had a part in work that develops such fine characters.

OBITUARY

MRS. DAVID F. STAUFFER

On the very threshold of the new year, Trinity First Reformed Church, York, Pa., lost by death one of her most devoted members, Mrs. David F. Stauffer, at the age of 83 years. To her intimate friends she was known as "Mother Stauffer." While the burial of a Christian mother is always a day of sorrow, it is also like an April shower, mingled sunshine and rain. Light transfigures darkness and hope gleams through tears. Mother Stauffer moulded her life by her faith. Years ago in the presence of the Rev. Dr. J. O. Miller, pastor of Trinity Church, the whole household was baptized and consecrated to Jesus Christ. Ever since that day the whole family of four sons and three daughters have been and are now members of Trinity Church. Her husband, a faithful elder of Trinity, preceded her in death 12 years ago. One son, Albert, lost his life in an accident on Thanksgiving Day, 1894.

Thank God for God-fearing mothers. To know her was a benediction. Her life preached more sermons to her minister than he ever preached to her. Her sense of humor, what a saving grace! Her helpfulness and kindness to the poor, what a commentary on her religion! Her loyalty to her home, her children, her friends, and her Church, what a witness to her Christian faith! Her patience in her days and months of sickness doubly endeared her to the large circle of friends. Before the slumbers of the night came, evening after evening, she, some members of the family and her minister, engaged in prayer. This was her wish. She went "home" on the wings of prayer. On Dec. 30, 1932, "she went upstairs and shut the door." The burial services were conducted by her minister, Rev. Dr. Allan S. Meck, assisted by Rev. Dr. Paul S. Leinbach, a friend of many years, Jan. 2, 1933. Rev. Dr. Henry H. Apple, president of Franklin and Marshall College, a former pastor, was present. "If we die in Christ, we shall also live with Christ." II Tim. 2:11.

She is survived by three daughters, Mrs. Curtis Mehring, Mrs. Mazie Kraft, who lived with her mother in the days of her weakness, and Mrs. Curtis Bower; and four sons, Calvin, Harry, William and Preston, all of York, conducting the D. F. Stauffer Biscuit Company. A. S. M.

MRS. EDWIN YOUNG

Mrs. Caroline Young (nee Frishkorn), wife of Edwin Young, of Butler County, Pa., died in her home June 10, 1933, after being ill since the latter part of March. She had reached the age of 75 years on April 2. Mrs. Young was born, and had spent her entire lifetime in the Connoquenessing district.

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She was a life long member of St. Peter's Church, Zelienople. A coincidence is the fact that the Church was established in 1858, the year of her birth. Had Mrs. Young lived until Oct. 4, she and Mr. Young would have observed their 50th wedding anniversary. Immediate survivors are her husband, Edwin Young; 4 children, Mrs. Clarence Gardner, Mrs. Harrison Cable, William Young and Earl Young; 2 sisters and 3 brothers, Mrs. Chas. Young of Zelienople, John Frishkorn, William Frishkorn and Mrs. John Wurster. Two children, Roy and Norman, preceded their mother in death. The funeral was held on Monday afternoon from her late home and St. Peter's Church, with her pastor, Dr. J. H. String, conducting the services. Interment was made in the Zelienople Cemetery. Mrs. Young's was the first death in the Frishkorn family of three sisters and three brothers, their ages now ranging between 70 and 82 years. J. H. S.

HENRY F. TEXTER

Henry Franklin Texter, aged 71, died at his home near Ellwood City, Pa., early Sunday morning, June 18. Although a resident of Ellwood City for the past ten

years, he spent most of his active life in Pittsburgh, where he was engaged in the lumber business. He was born and reared near Harmony, Butler County.

Surviving are his widow, Mrs. Anna Stamm Texter; three sons, Howard G. Texter, Tulsa, Okla.; Clifford R. Texter and Arthur F. Texter, of Pittsburgh; three daughters, Mrs. John L. Bennett of Butler, Mrs. J. H. Boots, Ellwood City, and Dorothy A. Texter, Pittsburgh; and two sisters, Mrs. W. J. Stoup, Pittsburgh, and Miss Amelia Texter of Butler.

Funeral services at his suburban home, near Ellwood City, were conducted by his pastor, the Rev. Hugh Maxwell, of Immanuel Church, Ellwood City, assisted by the Rev. Mr. Doak, of the M. E. Church. The Rev. J. H. String, D.D., of Zelienople, in a tribute to the deceased, told of his services as elder in Trinity Church, Wilkinsburg, and his activities, in former years, in the meetings of the Classes and Synods and on the Boards of the Church, also of his interest in and visits to the Churches of the upper part of Allegheny Classis. Elder Texter was for some years on the Board of Home Missions, and was a truly consecrated Christian gentleman.

J. H. S.